



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

The Rathen manual

Catholic Church,
Aberdeen
Ecclesiological ...

THE LIBRARY



Wilson Library

THE RATHEN MANUAL

In compliance with current
copyright law, the Univer-
sity of Minnesota Bindery
produced this facsimile on
permanent-durable paper to
replace the irreparably
deteriorated original volume
owned by the University
Library. 1988

Aberdeen

PRINTED BY W. JOLLY & SONS

38 BRIDGE STREET

THE RATHEN MANUAL

EDITED

WITH TRANSLATION AND NOTES

BY

THE REV. DUNCAN MACGREGOR

Catholic church. Liturgy and ritual.

Aberdeen

PRINTED FOR THE

ABERDEEN ECCLESIOLOGICAL SOCIETY

1905

CONTENTS

	Transcript	Translation
FOR CONSECRATING WATER	p. 1	31
FOR BLESSING BREAD	1	33
MARRIAGE SERVICE	1	33
CHURCHING OF WOMEN	5	42
PRE-BAPTISMAL SERVICE	5	43
THE DIRGE	10	50
BURIAL SERVICE	11	51
SPECIAL SERVICE FOR CANDLEMAS	16	58
FOR ASH WEDNESDAY	17	61
FOR PALM SUNDAY	19	65
FOR GOOD FRIDAY	22	71
FOR EASTER EVE	23	74
GENERAL EXCOMMUNICATION	27	81

264.02
gC 28r

THE RATHEN MANUAL.

THE Manuscript of which the following pages are a transcript, was discovered in the library of the late Rev. John F. M. Cock, D.D., minister of the Parish of Rathen in the Presbytery of Deer. Through the generosity of Dr. Cock's representatives, it is now the property of the present writer.

The work consists of 98 pages of parchment, 8 in. long by 5½ broad. A leaf or two at the beginning, and some other leaves elsewhere, have disappeared; and some of the leaves have been gnawn at the corners by rodents: but otherwise the manuscript is in fair preservation. The writing is in black letter character, with red rubrics and red and black initials.

The contents indicate that we have before us a copy of what was technically known as a *Manuale*, and it was evidently intended for the use of some Pre-Reformation Scottish priest. There is nothing, however, specially Scottish in its contents except the Form of Excommunication at the end. All the services contained in it are after the Use of Sarum, which was generally followed in Scotland before the Reformation. Comparison with the Arbuthnot Missal clearly shows that it is a supplement to a Missal of the same order but provided for another parish, and it is unquestionably a copy of the book so frequently referred to in the Arbuthnot MS. as the *Manuale*. The portions for peculiar services on certain days, which that Missal omits, with the direction to seek them in the Manual, are found in this MS., which on the other hand omits what the Missal contains. (See Arbuthnot Missal, *Liber Sancti Terrenani: in Dominica Palmarum, in Sabb. Sancto, &c.*) The Form of Excommunication is practically the same in both books, though

there are interesting variations: and both copies are a translation into the vernacular of the Latin Form as it appears in the Register of the Diocese of Aberdeen and the Synodal Statutes of S. Andrews (Robertson's *Concilia Scot.*)

The Arbuthnot Missal was transcribed by James Sybbald, vicar of Arbuthnot, and was finished on 22nd Feb., 1491. In the Rathen Manual there is no similar statement as to the writer or his date, but the character of the writing, the peculiarities of spelling, &c., indicate that it belongs practically to the same period.

The contents are such as appear in all works of this class, viz.:—Certain religious services which it was convenient for a parish clergyman to have together in one small volume.

1. *Ordo ad faciendam aquam benedictam*, the order for making holy water. The first part of this service (with the title) is wanting; the MS. begins with the words [*serviens ad abiciendos*] in the prayer *Deus qui ad salutem*.

2. *Benedictio panis*—the form for blessing the *eulogia* (Fr. *Pain bénit*) previous to its distribution to the people after mass on Sundays.

3. *Ordo ad faciendam sponsalia*—the marriage service. A portion of a prayer and the greater part of a long rubric about second marriages, are wanting.

4. *Benedictio purificationis mulieris post partum*—a short service for the kirk of women after childbirth.

5. *Ordo ad catechumenum faciendum*—the preliminaries of the baptismal service. The baptismal office proper is wanting.

6. *Officium Defunctorum*—the service for the dead. The first part is gone: the remainder

begins near the end of Ps. 65 (E.V.) and proceeds to the end of Lauds. The mass for the dead is then mentioned but not transcribed, and the rest is the burial service.

7. The peculiar office said before mass on 2nd Feb., the Purification of the Virgin Mary. At this day the Arbuthnot Missal begins at once with the *Office*, i.e. the Introit or opening anthem, leaving the reader to look for the preliminary service in the Manual.

8. The additions to the Liturgy on Ash Wednesday.

9. The additions to the Liturgy on Palm Sunday.

10. The Reproaches, &c., on Good Friday.

11. The special features of the mass for Holy Saturday.

12. *Formula excommunicationis*—the Great Curse, read four times a year, namely at the Ember Seasons. It is written in a more current hand and with letters of smaller size.

A form of *Generale Cursyng*, of one kind or other, was not unknown elsewhere, but this particular formula was certainly a pronounced feature of the Roman Liturgy as then used in Scotland. The practice was the parent of our Fencing of the Tables. Among the names of many saints mentioned in the body of the document occur the words "Sanct Cutbert, Mungo and all holy confessouris." The corresponding names in the Arbuthnot Formula are Sanct Nicolace and Sanct Ternane. S. Ternan was the *Scottish* saint to whom that church was dedicated, and presumably the dedication to S. Nicholas was later and additional, according to a common practice of the middle ages when foreign influence had become

strong in Scotland. The opinion is thus suggested that the Rathen Manual belonged to some church dedicated to S. Cuthbert and S. Kentigern.

Besides these forms most Sarum Manuals contain the Gospels read at Matins on Christmas and Epiphany; the *Servitium Peregrinorum* (for those setting out on a pilgrimage); the *Servitium Includeadorum* (for those beginning the life of a recluse); the Blessing of a Sword, a Shield, the Visitation and Unction of the Sick, &c. Sometimes there were added the Proper Prefaces at the mass, the Canon, certain episcopal benedictions, and various minor formulae. The choice of the contents seems to have depended in a measure on what the scribe or his employer considered to be necessary or convenient for the priest to have thus collected in one handy volume and this, within certain limits, would depend on the office held by the priest for whom the MS. was transcribed.

The Rathen Manual contains some anthems which, strictly speaking, ought to be, and usually are, found not in the Manual but in the Processional.

In the transcript the numerous contractions of the original are extended; rubrics are printed in italics; and the many varieties of red and black capitals are uniformly represented by different kinds of type. In all other respects an endeavour is made to reproduce exactly the text as it stands in the MS. All peculiarities of spelling are retained. Errors of the scribe are left uncorrected; see p. 2. l. 5. from foot, *Beus* for *Deus*; p. 21. l. 11. from foot, *audat* for *laudat*. Many similar mistakes are pointed out in the notes.

[M A N U A L E]

... ..
... ..
... ..

ens ad abiciendos demones morbos [que] pellendos, diuine gracie sumat effect [um] ut quicquid in domibus uel in locis fidelium hec vnda resperserit careat immundicia, liberetur a noxa : non illic resideat spiritus pestilens : non aura corrumpens : discedant omnes insidie latentis inimici : et si quid est quod aut incolumitati habitancium inuidet aut quieti : aspersione huius aque effugiat : ut salubritas per inuocationem tui nominis expetita : ab omnibus sit impugnationibus defensa, per dominum. *Hic mittatur sal in aqua in modum crucis et dicatur silenter.*

Commixtio salis et aque pariter fiat in nomine patris et filii et spiritus sancti amen.

Dominus uobiscum. Oremus.

Deus inuicte uirtutis auctor, et insuperabilis imperii rex ac semper magnificus triumphator : qui aduerse dominacionis uires reprimis, qui inimici rugientis seuitiam superas, qui hosti [les] nequicias potens expugnas : te domine trementes et supplices deprecamur ac petimus : ut hanc creaturam salis et aque dignanter accipias : benignus [†] *illustres* : pietatis tue more [†] *sanctifies* : ut ubicunque fuerit aspersa, per inuocationem sancti tui nominis omnis infestacio immundi spiritus abiciatur : terrorque uenenosi serpentis procul pellatur et presenciam sancti spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. Per dominum, in unitate eiusdem spiritus sancti deus, per. *benedicione peracta ipse sacerdos antequam ad altare accedat et ipsum et populum circumquaque aspergat dicens, hanc, antiphonam. Asperges me domine ysopo et mundabor : lauabis me et super niuem dealbabor ps. Miserere mei deus, &c. Repetatur antiphona. Asperges me &c. V. Et secundum multitudinem miserationum &c. Asperges. V Gloria patri. Sicut erat &c. repetatur Lauabis me &c. Hic modus superscriptus teneatur in aspersione aque benedictae omnibus d[ominicis] diebus per annum preterquam pascha usque ad fes[tum] sancte trinitatis. Postea dicat sacerdos,*

V. Oste[n]de nobis domine misericordiam tuam, et salutem, sine dominus uobiscum sed cum Oremus.

Exaudi nos domine sancte pater omnipotens eterne deus et mittere dignare sanctum angelum tuum de celis qui custodiat foueat, protegat, uisitet et defendat omnes habitantes in hoc habitaculo, per christum dominum nostrum, amen.

Hec antiphona dicitur omnibus dominicis diebus ad aspersionem aque benedictae a pascha usque ad festum sancte trinitatis. antiphona.

Uidi aquam egredientem de templo a latere dextro et omnes ad quos peruenit aqua ista salui facti sunt et dicent, alleluya alleluya. *V. Confitemini domino quoniam bonus, quoniam in seculum misericordia eius. Gloria patri. Sicut erat. Et omnes ad quos &c. V. Ostende nobis domine, et salutem, non dicatur dominus uobiscum. Set Oremus. Exaudi nos domine, ut supra. Hec antiphona dicitur omnibus dominicis diebus ad aspersionem aque benedictae a pascha usque ad festum sancte trinitatis.*

[Bene]dicio panis omnibus dominicis diebus In primis [l]egat sacerdos euangelium. In principio, postea dicat Sit nomen domini benedictum. Ex hoc nunc &c. Benedicamus domino. Deo gratias. Dominus uobiscum. Oremus.

Benedic domine creaturam istam panis sicut benedixisti quinque panes in deserto, ut omnes gustantes ex eo tam corporis quam anime sanitatem accipiant In nomine patris &c. et aspersa aqua benedicta super panem distribuatur populo.

Ordo ad facienda sponsalia. Statuantur vir et mulier ante ostium ecclesie coram deo sacerdote et populo. vir a dextris mulieris, et mulier a sinistris uiri. Tunc sacerdos interroget banna, et postea dicat.

Admoneo uos omnes ut si quis ex uobis est qui aliquid sciat quare adolescentes isti matrimonium contrahere non possint modo confiteatur sub anime periculo. Eadem admonicio fiat ad virum et mulierem ut si quid ab illis occulte actum fuerit, vel si quid deuouerint vel aliquo modo de se nouerint quare legitime contra [here] non poterunt

tunc confiteantur. Si uero aliquis im[pe]dimen-
tum aliquod proponere uoluerit. et ad ho[c]
probandum cautionem prestet et differantur
sponsalia donec rei ueritas cognoscatur. Si uero
nullum impedimentum proponere uoluerint in-
terroget sacerdos dotem mulieris. Non fidabit
sacerdos nec consenciet ad fidicionem inter virum
et mulierem ante tercium editum bannorum. Et
banna debent interrogari per tres dies solennes et
disiunctas. ita ut inter unumquemque diem
solennem cadat ad minus una dies ferialis. Post
hoc dicat sacerdos ad virum cunctis audientibus in
lingua materna. N. Uis habere hanc mulierem
in sponsam et eam diligere honorare tenere et
custodire sanam et infirmam sicut sponsus decet
sponsam et omnes alias propter eam dimittere
et illi soli adherere quamdiu vita utriusque
vestrum durauerit. respondeat. Volo. Iterum
[sace]rdos dicat ad mulierem. N. Vis habere
hunc [v]irum in sponsum et illi obedire et
seruire et eum diligere et honorare ac custodire
sanum et infirmum sicut sponsa decet sponsum
et omnes alios dimittere propter eum. et illi soli
adherere quamdiu vita vtriusque vestrum dur-
auerit. Respondeat Volo. Deinde detur femina
a patre suo uel ab amicis. que si puella est discoo-
pertam uiro per manum si uidua tectam. Quam
vir recipiat in dei fide et sua seruandam sicut nouit
et teneat per manum dexteram in manu sua dextera
et sic vir det fidem mulieri per uerba de presenti
ita dicens docente sacerdote. I .N. tak the .N. to
my weddite wyff for bettyr for worse. for rychiere.
for poriere. in seyknes and in heyle til deide
ws departe And yareto I plycht the my treuthe.
manum trahendo. Deinde dicat mulier sacerdote
docente I || tak ye N to my weddyte hosebounde
for bettyre for worse for ryche. for poorire. in
seyknes and in heyle. to bee bonere ande
bouxum in bede and at [borde] tyll dede ws
departe and yairto I plycht my treuthe. manum
retrahendo. Deinde ponat vir aurum argentum
et annulum super scutum vel librum et tunc dicat
sacerdos.

Dominus uobiscum. Ore()mus.

Creator et conseruator humani generis. dator
gracie spiritualis. largitor eterne salutis. tu
domine mitte benedictionem tuam super hunc
anulum ut que illum gestauerit. sit armata

uirtute celestis defensionis. et proficiat illi ad
eternam salutem per christum dominum.

Oremus. oratio

Benedic domine hunc anulum quem nos
in tuo sancto nomine benedicimus ut
quecunque eum portauerit. in tua pace consistat.
et in tua uoluntate permaneat et in amore tuo
uiuat et crescat et senescat. et multiplicetur in
longitudinem dierum. Per dominum nostrum.
Tunc aqua benedicta aspergatur super anulum
Deinde accipiat sponsus tribus digitis prin()cipa-
libus et docente presbitero incipiens a pollice sponse
[dicat] In nomine patris. Ad secundum digitum.
et [fil]ii. ad tercium digitum. et spiritus sancti. ad
quartum digitum femine secundum decretum .xxx.
questio quinta. Amen. et ibi dimittat eum. quia in
medico est quedam ve()na procedens usque ad cor
et in sonoritate argenti designatur interna dilectio
que inter eos semper debet esse recens. et dicat
sponsus tenens manum sponse. docente sacerdote.
Vyth this ryng I wede ye In nomine patris.
vis golde ande sylwyre I gyffe ye et filii. Faith
ande falovschype I hecht ye to my lyffys ende.
et spiritus sancti amen. Quhat sal ye morwyn
gyfte bee. Tunc inclinatis eorum capitibus dicat
sacerdos benedictionem Benedicti sitis a domino
qui mundum fecit ex nichilo Amen. Postea dicitur
iste psalmus. Manda deus uirtuti tue confirma
hoc deus quod operatus es in nobis. A templo
tuo ierusalem tibi offerent reges munera. In-
crepa feras arundinis () congregacio taur-
orum in vaccis populorum ut excludant eos qui
probatu sunt argento. Gloria patri. Sicut erat.
Kyrieleyson. ch[ristel]eyson. kyrieleyson. Pater
noster. et ne nos. Benedicamus p[atrem] et
filium cum sancto spiritu. V Laudemus et
superexaltemus eum in secula. V Laudemus
dominum quem laudant angeli. V Quem cher-
abyn et seraphyn. sanctus. sanctus. sanctus.
proclamant. Domine exaudi. et clamor.

Dominus uobiscum. Oremus.

Beus abraham. deus ysaac. deus iacob. sit
uobiscum et ipse vos coniungat impleatque
benedictionem suam in uobis Qui uiuit et regit.

Benedicat uos deus pater. custodiat uos ihesus
christus. illuminet uos spiritus sanctus.

ostendatque dominus faciem suam in vobis et misereatur uestri conuertatque uultum suum ad uos. et det uobis pacem. impleatque uos omni benedictione spirituali. in remissionem peccatorum uestrorum ut habeatis uitam eternam et uiuatis in secula seculorum. Amen.

Hic intrent ecclesiam usque ad gradum altaris et sacerdos in eundo cum suis ministris dicant hunc ps. Beati omnes. cum Gloria patri. Sicut erat. sine nota cum Kyrieleyson christeleyson. Tunc prostratis sponso et [spons]a ante gradum altaris roget sacerdos circum[sta]ntes orare pro eis dicens Pater noster. et ne nos Saluum fac seruum tuum et ancillam tuam. Deus meus sperantes in te. Mitte eis domine auxilium de sancto. et de syon tuere eos. Esto eis domine turris fortitudinis. A facie inimici. Domine exaudi. Dominus uobiscum. Oremus. Benedicat uos dominus ex syon. ut uideatis que bona sunt ierusalem. et uideatis filios filiorum uestrorum et pacem super israel. per christum. Oremus.

Deus abraham. deus ysaac. deus iacob. benedic adolescentes istos. et semina semen uite eterne in mentibus eorum ut quicquid pro utilitate sua didicerint hoc facere cupiant. per ihesum christum filium tuum recuperatorem hominum. Qui uiuit. Oremus.

Respice domine de celis. et benedic conuentionem istam. et sicut misisti sanctum angelum tuum raphaelem ad thobiam et saram filiam raguelis. ita digneris domine mittere benedictionem tuam super adolescentes istos ut in tua uoluntate permaneant. et in tua securitate consistent. et in amore tuo uiuant et senescant et dign[atque] pacifici fiant et multiplicentur in longitudinem dierum. per christum. Oremus. Respice domine propicius super hunc famulum tuum et super hanc famulam tuam ut in nomine tuo benedictionem celestem accipiant et filios filiorum suorum et filiarum suarum usque in terciam et quartam progeniem incolumes uideant et in tua benedictione perseuerent et in futuro ad celestia regna perueniant. per christum. Oremus.

Omnipotens sempiterne deus qui primos parentes nostros Adam et euam sua uirtute copulauit ipse corpora uestra sanctificet et benedicat atque in societate et amore uere dilectionis coniungat Qui uiuit. *Deinde benedicat eos sacerdos dicens*

Benedicat uos omnipotens deus omni benedictione celesti efficiatque uos dignos in conspectu suo superhabundet diuicias gracie sue in uobis et erudiat uos uerbo ueritatis. ut ei corpore pariter et mente complacere valeatis. Amen.

[Fi]nitis oracionibus predictis introductis intra [in] presbiterio. siue inter chorum et altare ex parte australi et statuta muliere ad dexteram uiri. uidelicet inter ipsum et altare Incipiatur missa solenniter de sancta trinitate.

Benedicta sit sancta trinitas atque indiuisa vnitas confitebimur ei quia fecit nobiscum misericordiam suam. *In tempore paschali Alleluya alleluya. ps. Benedicamus patrem et filium cum sancto spiritu. Kyrieleyson cum suis uersiculis. Ad hanc missam seruetur modus et ordo per omnia qui in festis duplicibus cum Gloria in excelsis. Iste due oraciones sequentes dicantur sub vno Oremus et sub vno. Per dominum.*

Omnipotens sempiterne deus qui dedisti famulis tuis in confessione uere fidei eterne trinitatis gloriam agnoscere et in potencia maiestatis adorare vnitatem quesumus ut eiusdem fidei firmitate ab omnibus semper muniamur aduersis. *oratio*

Exaudi nos omnipotens et misericors deus ut quod nostro ministratur officio tua benedictione potius impleatur. per dominum.

Leccio epistole beati pauli ap[ostoli] Ad corinthios.

FRatres: Nescitis quoniam corpora uestra membra sunt christi. Tollens ergo membra christi faciens membra meretricis. Absit. An nescitis quoniam qui adheret meretrici. vnum corpus efficitur. Erunt enim inquit duo in carne vna. Qui autem adheret deo vnus spiritus est. Fugite fornicationem. Omne enim peccatum quodcumque fecerit homo. extra corpus est. Qui autem fornicatur in corpus suum peccat. An

nescitis quoniam membra uestra templum sunt spiritus sancti qui in uobis est quem habetis a deo et non estis uestri. Empti enim estis precio magno: honorificate et portate deum: in corpore uestro. *Graduale.* Benedictus es domine qui intueris abyssos et sedes super cherubin. *℟.* Benedicite deum celi quia fecit nobiscum misericordiam suam. Alleluya. *℟.* Benedictus es domine deus patrum nostrorum et laudabilis in secula. Alleluya.

Secundum matheum.

IN illo tempore. Accesserunt ad ihesum pharisei tentantes eum et dicentes. Si licet homini di[m]ittere uxorem suam quacunque ex causa. Qui respondens ait illis. Non legistis quia qui fecit ab inicio masculum et feminam fecit eos. Et dixit eis. Propter hoc dimittet homo patrem et matrem. et adhaerebit uxori sue. et erunt duo in carne vna. Itaque iam non sunt duo. sed vna caro. Quod ergo deus coniunxit homo non separet. *Credo. Offertorium.* Benedictus sit deus pater vnigenitusque dei filius sanctus quoque spiritus quia fecit nobiscum misericordiam suam. *In tempore paschali.* Alleluya alleluya.

Secreta.

Sanctifica quesumus domine deus trinitas sancta per tui sancti nominis inuocationem. huius oblacionis hostiam. et cooperante spiritu sancto per eam nosmetipsos tibi perface munus eternum. per.

Alia secreta.

Adesto domine supplicationibus nostris et hanc oblacionem quam tibi offerimus pro famulis tuis quos ad statum maturitatis et ad diem nupciarum perducere dignatus es placatus ac benignus assume. per. et finiantur sub vno. per dominum. *Prefacio.* Qui cum vnigenito. *Prosternent se sponsus et sponsa post Sanctus. in oracio[ne] ad gradum altaris extento pallio super eos quod teneant. iiii. or clerici per .iiii. or cornua in supelliciis. Deinde dicto* Per omnia secula seculorum. Amen. *antequam dicat Pax domini facta fractione eucaristie more solito dimissaque hostia in tribus fraccionibus super patenam dicat sacerdos conuersus ad illos sequentes orationes sub tono lectionis illis interim genu flectentibus sub pallio hoc modo*

Dominus uobiscum. Oremus.

Propiciare domine supplicationibus nostris et

institutis tuis quibus propaginem humani generis ordinasti benignus assiste. ut quod te auctore coniungitur te auxiliante seruetur. per christum dominum nostrum. amen.

Oremus.

Deus qui potestate uirtutis tue de nichilo cuncta fecisti. qui dispositis vniuersitatis exordiis homini ad ymaginem dei facto. Ideo inseparabile mulieris adiutorium condidisti. ut femineo corpori de uirili dares carne principium docens quod ex vno placuisset institui nunquam [lic]eret disiungi. *Hec ciuacula in secundis nup[ci]is non dicitur.* Deus qui ex tam excellenti misterio coniugalem copulam consecrasti. ut christi et ecclesie sacramenta presignares in federe nupciarum. Deus per quem mulier iungitur viro et societas principaliter ordinata. ea benedictione donatur. que sola per originalis penam nec per diluuii est ablata sententiam. respice propicius super hanc famulam tuam que maritali iungenda est consorcio tua se expetit protectione muniri. Sit in ea jugum dilectionis et pacis. fidelis et casta nubat in christo imitatrixque sanctarum permaneat feminarum. sit amabilis ut rachel viro. sapiens ut rebecca. longeva et fidelis ut sara. Nichil in ea ex actibus suis ille actor preuaricationis usurpet. vera fidei mandatisque permaneat. vni thoro coniuncta contactus illicitos fugiat. muniat infirmitatem suam robore discipline. sit uerecundia grauis. pudore venerabilis. doctrinis ce

(*Deest folium*)

scussa erat et determinata in sacro palacio domini pape anno domini m° ccc° xxi°. hic queri potest quare secunde nupcie non benedicantur. Ad hoc dico quod secundum matrimonium quamvis in se consideratum sit perfectum sacramentum. tamen in ordine ad primum sacramentum consideratum aliquid habet de defectu sacramenti quod non habet plenam significacionum cum non sit vna. vnius defectus benedictio a secundis nupciis subtrahitur. Sed hoc est intelligendum quod secunde nupcie sunt secunde ex parte mulieris tantum. Si enim uirgo contrahit cum illo qui habuit aliam uxorem nichilominus nupcie benedicuntur. saluatur et aliquo modo significacio in ordine ad primas nupcias

quia christus etsi unam ecclesiam habeat. habet plures personas desponsatas in una ecclesia. Sed anima non potest esse sponsa alterius quam christi. quia cum demone fornicatur non ibi est matrimonium spirituale et propter hoc quando mulier .ii.^o nubitur nupcie non benedicuntur propter defectum sacramenti.

Post hec vertat se sacerdos ad altare et dicat. Pax domini sit semper vobiscum et Agnus dei. more solito. Tunc surgant ab oratione sponsus et sponsa et accipiat sponsus pacem a sacerdote et ferat sponse osculans eam et neminem alium nec ipse nec ipsa. Sed clericus statim a presbitero pacem accipiens ferat aliis sicut solitum est. Communio. Benedicimus deum celi et coram omnibus viventibus confitebimur ei quia fecit nobiscum misericordiam suam in paschali tempore. alleluya. ii.

postcommunio. Oremus.

Proficiat nobis ad salutem corporis et anime domine deus huius sacramenti susceptio. et sempiternae sancte trinitatis eiusdem indiuidue unitatis confessio.

Aliud postcommunio

Quesumus omnipotens deus instituta providencie tue pio amore comitare: ut quod legitima societate connectis longeva pace custodias. per dominum nostrum. *Post missam benedicatur panis et vinum vel aliquid bonum potabile in uasculo et gustent in nomine domini. sacerdote sic dicente.*

Dominus vobiscum. Oremus.

Bene ✠ dic domine panem istum. et hunc potum et hoc uasculum sicut benedixisti quinque panes in deserto. et sex ydrias in chana galilee ut sint sani. sobrii. atque immaculati omnes gustantes ex eis saluator mundi. Qui viuis &c. *Nocte sequente cum sponsus et sponsa ad lectum pervenerint accedat sacerdos et benedicat thalamum sic dicens.*

Dominus vobiscum. Oremus.

*
Benedic domine thalamum istum et omnes habitantes in eo. ut in tua pace consistent et in tua uoluntate permaneant. et in amore tuo viuant et senescant et multiplicentur in longitudinem dierum. per christum. *benediccio super lectum tantum*

Dominus vobiscum. Oremus.

Bene ✠ dic domine hoc cubiculum qui non dormis neque dormitas qui custodis israel custodi famulos tuos in hoc lecto quiescentes ab

omnibus fantasmaticis demonum illusionibus custodi eos uigilantes ut in preceptis tuis meditentur. dormientes te per soporem senciant. et hic et ubique defensionis tue semper muniantur auxilio. Per dominum. *Deinde fiat benediccio super eos in lecto cum*

Oremus.

Bene ✠ dicat deus corpora uestra et animas uestras et det super uos benedictionem sicut benedixit abraham ysaac et iacob. Amen.

alia benediccio cum Oremus.

Manus domini sit super uos mittatque angelum sanctum suum qui custodiat uos omnibus diebus vite uestre. Amen.

Item alia benediccio.

Bene ✠ dicat uos pater et filius et spiritus sanctus. qui trinus est in numero. et vnus in mummine. Amen. *His peractis aspergat eos aqua benedicta. et sic discedat sacerdos. et dimittat eos in pace.*

Benediccio purificationis mulieris post partum ante hostium ecclesie hoc modo. Ps. Leuaui Ps. Beati omnes. Kyrieleyson. christeleyson. Pater noster. Et ne. V. Saluam fac ancillam tuam. Deus meus sperantem in te. Domine exaudi orationem. Dominus vobiscum. Oremus.

Deus qui hanc famulam tuam de periculo pariendi liberasti. in seruicio tuo deuotam esse concede ut temporali cursu fideliter peracto sub alis misericordie tue perpetuam misericordiam consequatur. per dominum nostrum &c. *Postea aqua benedicta eam aspergat per manum dexteram in ecclesia recipiat et dicat. Ingredere in templum domini ut habeas uitam eternam et uiuas in secula seculorum. Amen.*

O *Rdo qualiter cathezizentur infantes ad hostium ecclesie accedentibus patruis et matruis cum infante ad sacerdotem. et inquirat si infans sit masculus vel femina et si sit baptizatus domi. et quo nomine uocari debeat. Licet enim baptizatus fuerit domi propter periculum mortis totum habeat subsequens seruicium preter mersionem aque. Masculus autem statuetur a dextris sacerdotis. femina uero a sinistris. his quesitis. sacerdos*

interroget nomen infantis et exsufflans ter in facie eius dicens. Accipe spiritum sanctum. Accipe spiritum sanctum. Accipe spiritum sanctum. Recede dyabole ab hac ymagine dei. increpatus ab eo et da locum spiritui sancto. In nomine patris et filii et spiritus sancti. Amen. Deinde faciat crucem in fronte infantis interrogato eius nomine dicens. Signum sancte crucis domini nostri ihesu christi in frontem tuam pono. Et postea faciat similiter crucem in pectore infantis dicens. Signum saluatoris domini nostri ihesu christi in pectus tuum pono. In nomine patris &c. Item in fronte infantis faciat sacerdos crucem interrogato eius nomine dicens. Signo te signaculo dei patris omnipotentis et filii et spiritus sancti qui te sanum faciat omni tempore uite tue. ut nullam habeat dyabolus partem uel potestatem de te sed trinitas diuina regnans in secula seculorum. Amen. Deinde sacerdos tenens manum dextram super caput infantis ita dicens

Dominus vobiscum. Oremus.

Omnipotens sempiterne deus pater domini nostri ihesu. respicere dignare super hanc vel ani vel um vel quam hunc famulum tuam. N. quem ad rudimenta fidei uocare dignatus es. omnem cecitatem cordis et corporis ab eo expelle. dirumpe omnes laqueos sathane quibus fuerat alligatus. Aperi ei domine ianuam pietatis tue. ut signo sapientie tue imbutus omnium cupiditatum fetoribus careat et ad suauem odorem preceptorum tuorum letus tibi in ecclesiam tuam deseruiat. et proficiat de die in diem. ut ydoneus efficiatur accedere ad gratiam baptismi tui percepta medicina. Per eundem dominum nostrum ihesum christum filium tuum Qui uenturus est iudicare uiuos et mortuos et seculum per ignem. Oremus.

Preces nostras quesumus domine clementer exaudi et hunc electum tuum. N. crucis dominice impressione eum signamus uirtute custodi ut magnitudinis glorie tue rudimenta seruans per custodiam mandatorum tuorum ad

noue regeneracionis gloriam peruenire mereatur Per eundem dominum nostrum ihesum christum qui uenturus est iudicare uiuos et mortuos et seculum per ignem. Oremus.

Deus qui humani generis ita es conditor ut sis etiam reformator propiciare populis adoptiuus et nouo testamento sobolem noue prolis ascribe ut filii promissionis quod non poterunt assequi per naturam gaudeant se recepisse per gratiam Per christum. *Exorcismus salis sine.* Dominus vobiscum et sine Oremus.

Exorcizo te creatura salis in nomine dei patris omnipotentis. et in caritate domini nostri ihesu christi. et in uirtute spiritus sancti. exorzizo te per deum uiuum. per deum uerum. per deum sanctum. per deum qui te ad tutelam humani generis procreauit et populo uenienti ad credulitatem per seruos suos consecrari precepit. ut in nomine sancte trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te domine deus noster. *Hic respiciat sal.* ut hanc creaturam salis sanctificando sanctifices. benedicendo benedicas ut fiat omnibus accipientibus perfecta medicina permanens in visceribus eorum in nomine eiusdem domini nostri ihesus christi. Qui uenturus est iudicare uiuos et mortuos et seculum per ignem. *Postea interroget sacerdos nomen pueri et ponat de ipso sale in ore eius ita dicens.* N. Accipe sal sapientie ut propiciatus sit tibi deus noster ihesus christus in vitam eternam. Amen. *Post salem datum dicat sacerdos.* dominus vobiscum. Oremus. *Super masculum vel feminam.*

Deus patrum nostrorum vniuerse conditor creature. te supplices exoramus ut hunc famulum tuum. N. respicere digneris propiciatus ut hoc primum pabulum salis gustantein non diucius esurire permittas quo minus cibo expleatur celesti quatenus sit semper domine spiritu feruens. spe gaudens tuo semper sancto nomini seruiens. et perduc eum ad noue regeneracionis lauacrum. ut cum fidelibus tuis promissionum tuarum eterna premia consequi mereatur. Per christum. Amen. *Sequitur oratio super masculum tantum sacerdote dicente.* Oremus.

Deus abraham. deus ysaac. deus iacob. deus qui moysi famulo tuo in monte synai apparuisti. et filios israel de terra egipti eduxisti deputans eis angelum pietatis tue qui custodiret eos die ac nocte. te quesumus domine: ut mittere digneris sanctum angelum tuum. qui similiter custodiat et hunc famulum tuum. N. et perducatur eum ad gratiam baptismi tui. *sine* Per christum. *Adiuracio super masculum vel feminam tantum.* Oremus

Ergo maledicte diabole. recognosce sententiam et da honorem deo uiuo et uero. da honorem ihesu christo filio eius et spiritui sancto et recede ab hoc famulo .N. quia istum sibi deus et dominus noster ihesus christus ad suam sanctam gratiam et benedictionem fontemque baptismatis. dono sancti spiritus uocari dignatus est. et hoc signum sancte ✠ crucis. *hic faciat sacerdos signum crucis in fronte infantis.* quod nos fronti eius damus tu maledicte diabole nunquam audeas violare. per eum qui venturus est iudicare uiuos &c. Amen.

Hec oracio sequens dicitur super masculum tantum Dominus vobiscum. Oremus.

Deus immortale presidium omnium postulancium. liberacio supplicum. pax rogancium. uita credencium. resurreccio mortuorum. te inuoco domine super hunc famulum tuum N. qui baptismi tui donum petens eternam consequi gratiam spirituali regeneratione desiderat accipe eum domine. et quia dignatus es dicere petite et accipietis. querite et inuenietis. pulsate et aperietur uobis. petenti itaque premium porrige et ianuam pande pulsanti. vt eternam celestis lauacri benedictionem consecutus promissa tui mu[ne]ris regna celestia percipiat. Qui uiuis et regnas cum deo patre &c. *Adiuracio super masculum tantum sine.* Oremus.

Audi maledicte sathana adiuratus per nomen eterni dei et saluatoris ihesu christi filii eius cum tua victus inuidia. tremens gemensque discede nichil tibi commune cum hoc seruo dei N. iam celestia cogitanti. renunciaturus tibi ac seculo tuo et beate immortalitati uicturo. Da igitur honorem aduenienti spiritui sancto. qui ex summa celi arce descendens. pturbatis frau-

dibus tuis diuino fonte purgatum pectus. idest sanctificatum deo templum et habitaculum proficiat ut ab omnibus penitus noxiis preteritorum criminum liberatus hic seruus dei gratias perhenni deo referat semper et benedicat nomen eius sanctum in secula seculorum. Amen. *Exorcismus super masculum tantum sine.* Dominus vobiscum.

Exorzizo te immunde spiritus in nomine dei patris omnipotentis et filii et spiritus sancti ut exeas et recedas ab hoc famulo dei N ipse enim tibi imperat maledicte dampnate atque [d]ampnande. qui pedibus super mare ambulauit et petro mergenti dexteram porrexit. *Item adiuracio super masculum.* Ergo maledicte. ut supra. *Hec oracio sequens dicitur super feminam tantum sine.* Dominus vobiscum. sed Oremus.

Deus celi deus terre deus angelorum deus archangelorum deus patriarcharum deus prophetarum deus apostolorum deus martyrum deus confessorum deus virginum. deus omnium bene uiuentium. deus cui omnis lingua confitetur et omne genu flectitur celestium terrestrium et infernorum. te inuoco domine super hanc famulam tuam .N. ut perducere eam digneris ad gratiam baptismi tui. *Item adiuracio super feminam.* Ergo maledicte. vt supra. *Item super dicitur tantum hec sequens oracio sine* Dominus vobiscum *sed cum* Oremus.

Deus abraham. deus ysaac deus iacob deus qui tribus israel de egipciaca seruitute liberatas. per moysen famulum tuum de custodia mandatorum tuorum in deserto monuisti. et susannam de falso crimine liberasti. te supplex deprecor ut liberes et hanc famulam tuam .N. et perducere eam digneris ad gratiam baptismi tui. *Item adiuracio super feminam.* Ergo maledicte. ut supra. *Item exorcismus super feminam tantum sine.* Dominus vobiscum. *et sine.* Oremus.

Exorcizo te immunde spiritus per patrem et filium et spiritum sanctum. ut exeas et recedas ab hac famula dei .N. ipse enim tibi imperat maledicte dampnate atque dampnande qui ceco nato oculos aperuit. et quadriduanum lazarus mortuum de monumento suscitauit. *Item adiuracio super feminam.* Ergo maledicte.

ut supra. *Ex hinc uero dicitur tam super masculinum quam super feminam. Hic faciat sacerdos crucem cum pollice in fronte infantis tenens manum dexteram super caput eius dicendo hoc modo sine Dominus vobiscum et sine Oremus.*

Eternam ac mitissimam pietatem tuam deprecor domine sancte pater omnipotens eterne deus. qui es auctor luminis et ueritatis super hunc famulum tuum .N. ut digneris eum illuminare lumine intelligencie tue. munda eum et sanctifica. da ei scienciam ueram. ut dignus efficiatur accedere ad gratiam baptismi tui. teneat firmam spem. consilium rectum. doctrinam sanctam. ut aptus sit ad percipiendam gratiam baptismatis tui. Per christum. *Alia oratio sine Dominus vobiscum et sine. Oremus.*

Nec te lateat sathana imminere tibi penas imminere tibi tormenta imminere tibi diem iudicii. diem supplicii sempiterni. diem qui venturus uelud clibanus ardens in quo tibi atque vniuersis angelis tuis eternus superueniet interitus. et ideo pro tua nequicia dampnate atque dampnande. da honorem ihesu christo filio eius. da honorem spiritui sancto paracrito in cuius nomine atque uirtute precipio tibi quicumque es spiritus inmundus: ut exeas et recedas ab hoc famulo dei. quem hodie idem deus et dominus noster ihesus christus ad suam gratiam sanctam et benedictionem fontemque baptismatis dono pietatis sue uocare dignatus est ut fiat eius templum per aquam regenerationis in remissionem peccatorum omnium. In nomine eiusdem domini nostri ihesu christi. Qui uenturus est iudicare uiuos &c. Amen. *His dictis dicat sacerdos. Dominus uobiscum.*

Euangelium secundum matheum.

In illo tempore: oblatis sunt ihesu paruuli. ut manus eis imponat. Discipuli autem eius increpabant eos. Ihesus autem ait illis. Sinite paruulos et nolite prohibere eos uenire ad me. Talium est enim regnum celorum. Et cum imposuisset eis manus: abiit inde.

Secundum matheum.

In illo tempore: Respondens ihesus dixit. Confiteor tibi pater domine celi et terre. qui abscondisti hec a sapientibus et prudentibus

et reuelasti ea paruulis. ita pater quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a patre meo. Et nemo nouit filium nisi pater. neque patrem quis nouit nisi filius: et cui uoluerit filius reuelare. venite ad me omnes qui laboratis et onerati estis et ego reficiam uos. Tollite iugum meum super uos et dicite a me quia mitis sum et humilis corde et inuenietis requiem animabus uestris. Iugum enim meum suaue est et onus meum leue. *Deinde spat sacerdos in manu sua sinistra et tangat aures et nares infantis cum pollice dextro de sputo et dicatur ad aurem dexteram. Affeta: quod est aperire. Ad nares* ✠ *In odorem suauitatis. Ad aurem sinistram. Tu autem effugare diabole. appropinquabit enim iudicium dei. Postea dicat sacerdos compatribus et commatribus una cum circumstantibus ut ipsi dicant. Pater noster. Ave maria. et Credo. que etiam et ipse sacerdos dicat cunctis audientibus. Deinde accipiens sacerdos infantem per manum dextram interrogato eius nomine dicat. N. Trado tibi signaculum domini nostri ihesu christi in manu tua dextra. ut te signes. et de aduersa parte defendas. ut in fide catholica perman eas. et habeas uitam eternam et viuas in secula seculorum. Amen. Deinde cum ipsa manu signet eum dicens Signo te signaculo domini nostri ihesu christi. de manu tua dextera. ut te conseruet contra aduersarios tuos ut habeas uitam eternam et viuas in secula seculorum. Amen. His dictis dicat sacerdos super infantem. In nomine pa ✠ **tris et fi** ✠ **lii et spiritus** ✠ **sancti. Amen. Postea intromittens sacerdos cathecuminum per manum dexteram in ecclesiam interrogato eius nomine dicat. Ingredere in templum dei ut habeas uitam eternam et viuas in secula seculorum. Amen. Quando fons fuerit mundandus et de pura aqua renouandus quod sepe fieri debet propter aque corruptionem. tunc semper dicatur sequens litania ut in uigiliis pasche et penthecostes.***

K yrieleison. christeeleison.

Christe audi nos.

Pater de celis deus

miserere nobis.

Fili redemptor mun-
di deus miserere nobis
Spiritus sancte deus miserere
Sancta trinitas unus
deus miserere nobis
Sancta maria - - - - ora.
Sancta dei genitrix - - - ora.
Sancta uirgo uirginum. - ora.
Sancte michael. - - - - ora.
Sancte gabriel. - - - - ora.
Sancte raphael. - - - - ora.
Omnes sancti angeli et archangeli orate
Omnes sancti beatorum spirituum
ordines - - - - orate.
Sancte iohannes baptista. ora.
Omnes sancti patriarche et prophete orate.
Sancte petre. - - - - ora
Sancte paule. - - - - ora
Sancte andrea. - - - - ora
Sancte iohannes. - - - - ora
Sancte iacobe. - - - - ora
Sancte thoma. - - - - ora
Sancte philippe. - - - - ora
Sancte iacobe. - - - - ora
Sancte mathee. - - - - ora
Sancte bartholomee. - - ora
Sancte symon. - - - - ora
Sancte thadee. - - - - ora
Sancte mathia. - - - - ora
Sancte marche. - - - - ora
Sancte luca - - - - ora
Omnes sancti discipuli et innocentes.
Omnes sancti apostoli et ewangeliste.
Sancte stephane. - - - - ora
Sancte laurenti. - - - - ora
Sancte vincenti. - - - - ora
Sancte line. - - - - ora
Sancte clete. - - - - ora
Sancte clemens. - - - - ora.
Sancte fabiane. - - - - ora
Sancte sebastiane. - - - - ora
Sancte cosma. - - - - ora
Sancte damiane. - - - - ora
Sancte prime. - - - - ora
Sancte feliciane - - - - ora
Sancte dionisi. cum sociis tuis orate
Sancte victor. cum sociis tuis orate
Sancte silvester - - - - ora

Sancte leo - - - - ora
Sancte iheronime. - - - ora
Sancte augustine. - - - ora
Sancte ysodore. - - - - ora
Sancte iuliane. - - - - ora
Sancte gildarde. - - - - ora
Sancte medarde. - - - - ora
Sancte albine. - - - - ora
Sancte eusebie. - - - - ora
Sancte swythune. - - - - ora
Sancte birine. - - - - ora
Omnes sancti confessores et
heremite. - - - - orate.
Sancta maria magdalene. - ora
Sancta margareta. - - - ora
Sancta maria egipciaca.
Sancta scolastica - - - ora
Sancta petronilla. - - - ora
Sancta genouefa. - - - ora
Sancta sotheris. - - - - ora
Sancta praxedis. - - - - ora
Sancta prisca. - - - - ora
Sancta tecla. - - - - [ora]
Sancta edytha. - - - - o[ra]
Sancta affra. - - - - ora
Omnes sancte uirgines. - orate.
Omnes sancti. - - - - orate.
Deinde sacerdos dicat hoc modo Dominus vobis-
cum et Oremus.

Omnipotens sempiterne deus adesto magne
 pietatis misteriis. adesto sacramentis. et
 ad recreandos nouos populos quos tibi fons
 baptismatis parturit spiritum adopcionis emitte.
 ut quod nostre humilitatis gerendum est misterio
 tue uirtutis impleatur effectu. Per dominum
 nostrum. eiusdem spiritus sancti.

Hic mutet sacerdos uocem prefacionis more dicens.

PEr omnia secula seculorum. Amen. Dominus
 uobiscum. Et cum spiritu tuo. Sursum
 corda. Habemus ad dominum. Gracias agamus
 domino deo nostro. Dignum et iustum est.

UEre dignum et iustum est. equum et salutare.
 Nos tibi semper et ubique gracias agere
 domine sancte pater omnipotens eterne deus.
 Quia inuisibili potencia sacramentorum tuorum
 mirabiliter opera[r]is effectum. et licet nos tantis
 misteriis exequendis simus indigni: tu tamen

gracie tue dona non deserens eciam ad nostras preces aures tue pietatis inclines. **Deus** cuius spiritus super aquas inter ipsa mundi primordia ferebatur: ut iam tunc uirtutem sanctificationis aquarum conciperet. **Deus** qui nocentis mundi crimina per aquas abluens regenerationis speciem in ipsa diluuii effusione signasti. vnus eiusdemque elementi misterio. et finis esset viciis et origo uirtutibus **Respice** quesumus domine in faciem ecclesie tue et multiplica in ea regenerationes tuas. qui gracie tue affluentis impetu letificas ciuitatem tuam fontemque baptismatis aperis toto orbe terrarum gentibus innouandis. ut tue maiestatis imperio sumat vnigeniti tui gratiam de spiritu sancto. *Hic dividat sacerdos aquam in modum crucis.* Qui hanc aquam regenerandis hominibus preparatam archana sui luminis admixtione

(*Cetera desunt.*)

eam multiplicasti locupletare eam. **Flumen** dei repletum est aquis: parasti cibum illorum quoniam ita est preparatio eius: **Riuos** eius inebrians multiplica genimina eius: in stillicidiis eius letabitur germinans **Benedices** corone anni benignitatis tue: et campi tui replebuntur ubertate **Pinguescent** speciosa deserti: et exultatione colles accingentur. **Induti** sunt arietes ouium et ualles habundabunt frumento: clamabunt etenim ympnum dicent. *antiphona.* Exaudi domine orationem meam ad te omnis caro veniet. *ps.* **Deus** deus meus ad te &c. **Deus** misereatur. *antiphona.* Me suscepit dextera tua domine.

Ego dixi in dimidio dierum meorum: uadam ad portam inferi. **Quesui** residuum annorum meorum dixi non uidebo dominum deum in terra viuencium. **Non** aspiciam hominem ultra: et habitatorem quietis. **Generatio** mea ablata est et conuoluta est a me quasi tabernaculum pastorum. **Precisa** est uelut a texente uita mea. dum adhuc ordire succidit me de mane usque

ad uesperam finies me. **Sperabam** usque ad mane quasi leo sic contrivit omnia ossa mea. **De** mane usque ad uesperam finies me sicut pullus yrundinis sic clamabo meditabor ut columba. **Attenuati** sunt oculi mei suspicientes in excelso. **Domine** vim pacior responde pro me quid dicam aut quis respondebit mihi cum ipse fecerim. **Recogitabo** tibi omnes annos meos in amaritudine anime mee. **Domine** si sic uiuitur et in talibus uita spiritus mei. corripies me. uiuificabis me ecce in pace amaritudo mea amarissimam. **Tu** autem eruisti animam meam ut non periret. proiecasti tergum tuum omnia peccata mea. **Quia** non infernus confitebitur tibi neque mors laudabit te. non expectabunt qui descendunt in lacum veritatem tuam. **Uiuens** uiuens ipse confitebitur tibi sicut et ego hodie: pater filiis notam faciet ueritatem tuam. **Domine** saluum me fac et psalmos nostros cantabimus cunctis diebus uite nostre in domo domini. *antiphona* Eruisti domine animam meam ne periret.

Laudate dominum de celis &c. *antiphona.* Omnis spiritus laudet dominum. *Ps.* Requiem eternam dona eis. Et lux perpetua luceat eis.

Benedictus dominus deus israel &c. *antiphona* Ego sum resurrectio et uita qui credit in me eciam si mortuus fuerit uiuet. et omnis qui credit in me non morietur in eternum. Kyrieleyson. Pater noster. Et ne nos. *Ps.*

Exaltabo te domine quoniam suscepisti me: nec delectasti inimicos meos super me. **Domine** deus meus clamaui ad te: et sanasti me. **Domine** eduxisti ab inferno animam meam: saluasti me a descendentibus in lacum. **Psallite** domino sancti eius: et confitemini memorie sanctitatis eius. **Quoniam** ira in indignatione eius: et uita in uoluntate eius. **Ad uesperam** demorabitur fletus: et ad matutinum leticia. **Ego** autem dixi in habundancia mea non mouebo in eternum. **Domine** in uoluntate tua: prestitisti decori meo uirtutem. **Auertisti** faciem tuam a me: et factus sum conturbatus. **Ad** te domine clamabo: et ad deum meum deprecabor. **Que** utilitas in sanguine me dum descendo in corruptionem. **Numquid** confitebitur tibi puluis: aut annuntiabit ueritatem tuam. **Audiuit** do-

minus et misertus est mei. dominus factus est adiutor meus. Conuertisti planctum meum in gaudium mihi. concidisti saccum meum. et circumdediti me leticia. Et cantet tibi gloria mea et non compungar: domine deus meus in eternum confitebor tibi. *ant.* Requiem eternam dona eis domine. Et lux perpetua. A porta inferi. Erue domine. Credo videre. In terra. Requiescant in. Domine exaudi. Dominus vobiscum. Oremus. Inclina. Fidelium deus *sub uno* Per. *Post missam sacerdos accedens ad caput defuncti cantore incipiente. antiphona* Circumdediderunt me gemitus mortis dolores inferni circumdederunt me. *Post terciam repetitionem sequitur.* Kyrieleyson. chrisite eleison. Pater noster. *Astantibus dicat sacerdos orare pro anima eius.*

Non intres in iudicium cum seruo tuo domine quoniam nullus apud te iustificabitur homo. nisi per te. omnium peccatorum tribuatur remissio. Non ergo eum tua quesumus iudicialis sententia premat quem tibi uera supplicatio fidei christiane commendat. Sed gracia tua illi succurrente mereatur euadere iudicium ulcionis qui dum uiueret insignitus est signaculo sancte trinitatis In qua uiuit. *Postea thurificetur corpus et cantetur R.* Qui lazarum resuscitasti a monumento fetidum tu eis domine dona requiem et locum indulgentie. *V.* Qui venturus es iudicare uiuos et mortuos et seculum per ignem. *Tu eis.* Kyrieleyson. Oremus

Deus cui omnia viuunt et. cui non pereunt moriendo corpora nostra. sed mutantur in melius. te supplices deprecamur: ut quicquid anima famuli^e tui^e viciorum tueque uoluntati contrarium fallente dyabolo et propria iniquitate atque fragilitate contraxit. tu pius et misericors ablue indulgendo. eamque suscipi iubeas per manus sanctorum archangelorum tuorum deducendam in sinibus patriarcharum tuorum abraham scilicet amici tui. et ysaac electi tui: atque iacob dilecti tui et in nouissimo magni iudicii die inter sanctos et electos tuos eam facias perpetue glorie percipere porcionem. quam oculus non uidit. nec auris audiuit et in cor hominis non ascendit quam preparasti diligentibus te. Per

eum qui uenturus est &c. *R.* Heu mihi domine quia peccaui nimis in uita mea. quid faciam miser ubi fugiam nisi ad te deus meus miserere mei. *Dum ueneris* in nouissimo die. *V.* Anima mea turbata est ualde sed tu domine succurre ei. *Dum ueneris.* Kyrieleyson chrisiteleyson. Pater noster. Oratio

Fac quesumus domine hanc cum seruo tuo defuncto misericordiam ut factorum suorum in penis non recipiat uicem qui tuam in uotis tenuit voluntatem. et quia hic illum uera fides iunxit fidelium turmis illic eum tua misericordia societ angelicis choris. per eum qui uenturus est &c. *R.* Libera me domine de morte eterna in die illa tremenda quando celi mouendi sunt et terra *Dum ueneris* iudicare seculum per ignem. *V.* Dies illa dies ire calamitatis et miserie. dies magna et amara valde. *Dum ueneris.* Kyrieleyson. chrisite eleison. *Hic roget sacerdos orare pro anima defuncti. deinde thurificetur et aqua benedicta aspergatur.* Pater noster. Et ne nos. sed libera Non intres in iudicium cum seruo tuo. *vel.* ancilla tua domine. Quia nullus instificabitur in conspectu tuo omnis uiuens. A porta inferi. Dominus vobiscum. Oremus.

Inclina domine aurem tuam ad preces nostras quibus misericordiam tuam supplices deprecamur ut animam famuli tui. N. quam de hoc seculo migrare iussisti in pacis ac lucis regione constituas et sanctorum tuorum iubeas esse consortem. Per. *Pro femina defuncta*

Quesumus domine pro tua pietate miserere anime famule tue. N. et a contagiis mortalitatis exutam in eterne saluacionis partem restitue. Per. *Hic portetur corpus ad sepulchrum.*

Antiphona. Aperite mihi portas iusticie et ingressus in eas confitebor domino. hec porta domini iusti intrabunt in ea. *Antiphona.* In paradysum deducant te angeli et in suo consorcio suscipiant te martyres. et perducant te in sanctam ciuitatem iherusalem. *Ps.*

In exitu israel de egipto domus iacob de populo barbaro. Facta est iudea sanctificatio eius: israel potestas eius. Mare uidit et fugit: iordanis conuersus est retrorsum. Montes exultauerunt ut arietes et colles sicut agni ouium. Quid est tibi mare quod fugisti: et tu iordanis quia conuersus es retrorsum. Montes exultasti

sicut arietes : et colles sicut agni ouium. **A** facie domini mota est terra : a facie dei iacob. **Q**ui conuertit petram in stagna aquarum : et rupem in fontes aquarum. **N**on nobis domine non nobis : sed nomini tuo da gloriam. **S**uper misericordia tua et veritate tua : nequando dicant gentes ubi est deus eorum. **D**eus autem noster in caelo : omnia quaecunque uoluit fecit. **S**imulachra gentium argentum et aurum opera manuum hominum. **O**s habent et non loquentur : oculos habent et non videbunt. **A**ures habent et non audient : nares habent et non odorabunt. **M**anus habent et non palpabunt : pedes habent et non ambulabunt : non clamabunt in gutture suo. **S**imiles illis fiant qui faciunt ea : et omnes qui confidunt in eis. **D**omus israel sperauit in domino : adiutor eorum et protector eorum est. **D**omus aaron sperauit in domino : adiutor eorum et protector eorum est. **Q**ui timent dominum sperauerunt in domino : adiutor eorum et protector eorum est. **D**ominus memor fuit nostri : et benedixit nobis. **B**enedixit domui israel : benedixit domui aaron. **B**enedixit omnibus qui timent dominum : pusillis cum maioribus. **A**ddiciat dominus super uos : super uos et super filios uestros. **B**enedicti uos a domino : qui fecit caelum et terram. **C**aelum caeli domino : terram autem dedit filiis hominum. **N**on mortui laudabunt te domine : neque omnes qui descendunt in infernum. **S**ed nos qui uiuimus benedicimus domino : ex hoc nunc et usque in seculum. *V. Requiem eternam &c. Deinde repetatur ant. In paradisum te deducant &c.*

Pie recordacionis affectu fratres karissimi : commemoracionem faciamus cari nostri quem dominus de temptacionibus huius seculi assumpsit. obsecrantes misericordiam dei nostri ut ipse ei tribuere dignetur placitam et quietam mansionem et remittat omnis lubrici temeritatis offensas : ut concessa sibi uenia plene indulgentie quicquid in hoc seculo proprio uel alieno reatu deliquit : totum ineffabili pietate ac beniginitate sua deleat et abstergat. **P**er christum.

Oremus.

TE domine sancte pater omnipotens eterne deus suppliciter deprecamur pro spiritu fratris nostri. quem a uoraginibus huius seculi accersiri iussisti. ut digneris domine dare ei lucidum locum refrigerii et quietis. liceat ei transire portas inferorum et penas tenebrarum maneatque in mansionibus sanctorum et in luce sancta. quam olim abrahe promisisti et semini eius. nullam lesionem senciat spiritus eius. sed cum magnus dies ille resurrectionis aduenerit resuscitare eum digneris vna cum sanctis et electis tuis. deleas eius delicta et omnia peccata tecumque immortalitatis tue vitam et regnum consequatur eternum. **P**er christum. *Finitis oracionibus aperiat sepulcrum cantore incipiente antiphonam.* **A**perite mihi portas iusticie et ingressus in eas confitebor domino hec porta domin iusti intrabunt in ea. *Ps. Confitemini domino quoniam bonus. Dicat nunc israel &c.*

Oremus.

Obsecramus misericordiam tuam omnipotens eterne deus qui hominem ad ymaginem tuam creare dignatur es ut spiritum et animam famuli tui .N. quem hodierna die rebus humanis eximi et ad te accersiri iussisti. blande et misericorditer suscipias : non dominantur umbre mortis. nec tegat eum chaos et caligo tenebrarum. sed exutus omni criminum labe in sinu abrahe collocatus locum refrigerii se adeptum gaudeat : et cum dies iudicii aduenerit cum sanctis et electis tuis videas eum representari. **P**er christum.

Oremus.

Deus qui iustis supplicationibus semper prestas qui pia uota dignaris intueri. da famulo tuo .N. cuius deposicioni hodie officia humanitatis exhibemus cum sanctis atque fidelibus tuis beati muneris porcionem. **P**er christum.

Benediccio sepulcri.

Oramus te domine sancte pater omnipotens eterne deus ut bene ✠ dicere et sanctifi ✠ care digneris hoc sepulcrum. et corpus in eo collocandum ut sit remedium in eo quiescenti atque tutela et munimen contra seua iacula inimici. **P**er christum. *Hic aspergatur aqua sepulcrum et incensetur. Deinde imponatur corpus*

in sepulcro cantore incipiente. antiphonam. In-
grediar in &c. Psalmus.

Quemadmodum desiderat ceruus ad fontes
aquarum : ita desiderat anima mea ad te
deus. Sitiuit anima mea ad deum fontem uiuum
quando veniam et apparebo ante faciem dei.
Fuerunt mihi lacrimae mee panes die ac nocte
dum dicitur mihi cotidie ubi est deus tuus. **H**ec
recordatus sum et effudi in me animam meam :
quoniam transibo in locum tabernaculi admir-
abilis usque ad domum dei. **I**n uoce exultacionis
et confessionis : sonus epulantis. **Q**uare tristis
es anima mea : et quare conturbas me. **S**pera
in deo quoniam adhuc confitebor illi salutare
vultus mei et deus meus. **A**d meipsum anima
mea conturbata est : propterea memor ero tui
de terra iordanis et hermonii a monte modico.
Abissus abissum inuocat in uoce catharactarum
tuarum. **O**mnia excelsa tua et fluctus tui super
me transierunt. **I**n die mandauit dominus
miseri cordiam suam et nocte canticum eius.
Apud me oracio deo vite mee dicam deo
susceptor meus es. **Q**uare oblitus es mei et
quare tristis incedo dum affligit me inimicus.
Dum confringuntur ossa mea : exprobrauerunt
mihi qui tribulant me inimici mei. **D**um dicunt
mihi per singulos dies : ubi est deus tuus quare
tristis es anima mea : et quare conturbas me.
Spera in deo quoniam adhuc confitebor illi
salutare vultus mei et deus meus. *ant.* Ingrediar
in locum tabernaculi admirabilis usque ad domum
dei.

Oremus.

Oremus fratres karissimi pro spiritu cari nostri
.N. quem dominus de laqueo huius seculi
liberare dignatus est. cuius corpusculum hodie
sepulture traditur. ut eum pietas domini in sinu
abrahe collocare dignetur. ut cum magnus iudicii
dies aduenerit inter sanctos et electos tuos eum
in parte dextera collocandum resuscitari faciat.
Qui uiuit et regnat &c.

Oremus.

Qui *qui* deus humanarum animarum verus amator
es animam famuli tui. quam uera dum in
corpore maneret tenuit fides. ab omni
cruciatu inferorum redde extorrem ut segregata
ab infernalibus claustris sanctorum tuorum
mereatur adunari consorciiis. **P**er christum

*Finitis oracionibus claudatur sepulcrum ponente
prius sacerdote absolucionem super pectus defuncti
ita dicens.*

Sequitur Absolutio.

Dominus ihesus christus qui beato petro
apostolo suo ceterisque discipulis suis
licenciam dedit ligandi atque soluendi. ipse te
absoluat .N. ab omni vinculo delictorum et in
quantum mee fragilitati absolvere permittitur
precor sis absolutus ante tribunal eiusdem
domini nostri ihesu christi. habeasque uitam
eternam et viuas in secula seculorum. **A**men.
Hic tumulus aspergatur aqua benedicta et incen-
setur cantore incipiente. antiphonam. Hec requies.
Ps.

Memento domine dauid et omnis mansuetud-
inis eius. **S**icut iurauit domino uotum
uouit deo iacob. **S**i introiero in taber-
naculum domus mee : si ascendero in lectum
strati mei. **S**i dederò sompnum oculis meis : et
palpebris meis dormitacionem. **E**t requiem
temporibus meis donec inueniam locum domino
tabernaculum deo iacob. **E**cce audiui eum
in effrata : inuenimus eam in campis silue. **I**n-
troibimus in tabernaculum eius adorabimus in
loco ubi steterunt pedes eius. **S**urge domine in
requiem tuam : tu et archa sanctificationis tue.
Sacerdotes tui induantur iusticiam : et sancti
tui exultent. **P**ropter dauid seruum tuum non
auertas faciem christi tui. **I**urauit dominus
dauid ueritatem et non frustrabitur eum : de
fructu ventris tui ponam super sedem tuam. **S**i
custodierint filii tui testamentum meum : et
testimonia mea hec que docebo eos. **E**t filii
eorum usque in seculum : sedebunt super sedem
tuam. **Q**uoniam elegit dominus syon : elegit
eam in habitationem sibi. **H**ec requies mea in
seculum seculi : hic habitabo quoniam elegi
eam. **U**iduam eius benedicens benedicam : et
pauperes eius saturabo panibus. **S**acerdotes
eius induam salutari : et sancti eius exultacione
exultabunt. **I**lluc producam cornu dauid : paraui
lucernam christo meo. **I**nimicos eius induam
confusione super ipsum autem effloreat sanctifi-
cacio mea. *ant.* **H**ec requies mea in seculum
seculi. hic habitabo quoniam elegi eam. **O**remus.

Deus apud quem spiritus mortuorum viuunt et in quo electorum anime deposito carnis onere plena felicitate letantur. presta supplicantibus nobis: ut anima famuli tui. que temporali per corpus uisionis huius luminis caruit visu eterne illius lucis solacio pociatur. non eam tormentum mortis attingat non dolor horrende visionis afficiat non timor penalis excruciet. non reorum cathena propria constringat. sed concessa sibi omnium delictorum uenia optate quietis consequatur gaudia repromissa. per christum. Oremus.

Tu domine deus omnipotens precibus nostris aurem tue pietatis accommodare digneris. Tu miseris opem feras et misericordiam largiaris. et spiritum famuli tui vinculis corporalibus liberatum in pace sanctorum tuorum recipias ut locum penalem et iehenne ignem in regionem viuencium translatus euadat. Per christum. *Finitis oracionibus executor officii terram super corpus ad modum crucis ponat et corpus thurificet et aqua benedicta aspergat. cantore antiphonam incipiente.* De terra plasmasti me. et carne induisti me. redemptor meus domine resuscita me in nouissimo die. *Psalmus.*

Domine probasti me et cognouisti me tu cognouisti sessionem meam et resurrectionem meam. Intellexisti cogitationes meas delonge semitam meam et funiculum meum inuestigasti. Et omnes uias meas preuidisti: quia non est sermo in lingua mea. Ecce domine tu cognouisti omnia nouissima et antiqua: tu formasti me et posuisti super me manum tuam. Mirabilis facta est scientia tua ex me confortata est et non potero ad eam. Quo ibo a spiritu tuo et quo a facie tua fugiam. Si ascendero in celum tu illic es si descendero ad infernum ades. Si sumpsero pennas meas diluculo et habitauero in extremis maris. Etenim illuc manus tua deducet me et tenebit me dextera tua. Et dixi forsitan tenebre conculcabunt me: et nox illuminatio mea in deliciis meis. Quia tenebre non obscurabuntur a te: et nox sicut dies illuminabitur sicut tenebre eius ita et lumen eius. Quia tu possedisti renes meos: suscepisti

me de vtero matris mee. Confitebor tibi quia terribiliter magnificatus es: mirabilia opera tua et anima mea cognosceat nimis. Non est occultatum os meum a te quod fecisti in occulto et substantia mea in inferioribus terre. Imperfectum meum viderunt oculi tui. et in libro tuo omnes scribentur dies formabuntur et nemo in eis. Michi autem nimis honorati sunt amici tui deus: nimis confortatus est principatus eorum. Dinumerabo eos et super harenam multiplicabuntur exurrexi et adhuc sum tecum. Si occideris deus peccatores viri sanguinum declinate a me. Quia dici tis in cogitatione accipiant in uanitate ciuitates suas. Nonne qui oderunt domine oderam: et super inimicos tuos tabescebam. Perfecto odio oderam illos inimici facti sunt michi. Proba me deus et scito cor meum: interroga me et cognosce semitas meas. Et uide si uia iniquitatis in me est: et deduc me in uia eterna. *ant.* De terra plasmasti me &c. *recitatur antiphona.* *Dum psalmus cantatur corpus omnino terra cooperiatur hic non dicatur Oremus.*

Commendo animam tuam deo patri omnipotenti. terram terre. cinerem cineri. puluerem pulueri. In nomine patris et filii et spiritus sancti. Amen. *Deinde dicat sacerdos hanc oracionem hoc modo*

Temeritatis quidem est domine ut homo hominem mortalis mortalem. cinis cinerem tibi domino deo nostro audeat commendare. Sed quia terra suscipit terram. et puluis conuertitur in puluerem. donec omnis caro in suam redigatur originem. vnde tuam deus pissime pater lacrimabiliter quesumus pietatem: ut huius famuli tui animam. quam de huius mundi uoragine cenulenta ducis ad patriam. Abrahe amici tui sinu recipias et refrigerii rore perfundas. Sicut ab estuantis iehenne truci incendio segregata et beate requiei te donante coniuncta, et que illi sunt digne cruciatibus culpe tu eas gracie tue mitissima lenitate indulge. ne peccati recipiat vicem. sed indulgentie tue piam senciati bonitatem. Cumque finito mundi termino supernum cunctis illuxerit regnum nouus homo

sanctorum omnium cetibus aggregatus cum electis tuis resurgat in parte dextera coronandus Per christum.

Oremus.

Deus uite dator et humanorum corporum reparator qui te a peccatoribus exorari uoluisti. exaudi preces nostras quas speciali deuotione pro anima famuli tui .N. tibi lacrimabiliter fundimus ut liberare eam ab inferorum cruciatibus. et collocare inter agmina sanctorum tuorum digneris ueste quoque celesti et stola immortalitatis indui. et paradisi amenitate confoueri iubeas per christum. *Psalmus.* Laudate dominum de celis. *Ant.* Omnis spiritus laudet dominum.

Oratio.

Debitum humani corporis peliendi officium more fidelium complentes deum cui omnia viuunt fideliter deprecemur. ut hoc corpus cari nostri a nobis infirmitate sepultum in ordine sanctorum suorum eum resuscitet. et eius spiritum sanctis ac fidelibus aggregari iubeat cum quibus inenarrabili gloria et perhenni felicitate perfrui mereatur. Per christum. *Ps.* Benedictus dominus deus israel. *ant.* Ego sum resurrectio et vita qui credit in me etiam si mortuus fuerit uiuet et omnis qui uiuit et credit in me non morietur in eternum. Kyrieleyson christeleyson. Pater noster. Et ne. A porta inferi. Non intres in iudicium cum seruo tuo *uel* ancilla tua domine. Quia non iustificabitur in conspectu tuo omnis uiuens. Domine exaudi. Dominus vobiscum.

Oremus.

Deus origo bonitatis pater misericordiarum solamen tristium. indultor criminum. Deus cuius munere omne quod bonum dicitur procedit respice propicius supplicum preces. et quamuis nos proprio deputet indignos consciencia te nostris flecti petitionibus pulsamus quantulumcumque conceditur aures tue pietatis. Nam si omittimus in vtroque veremur esse rei quoniam et te precipis a peccatoribus exorari: nostro ac si non merito hoc agendum te prestante tribuitur ministerio. Ergo domine sancte pater omnipotens eterne deus qui unigenitum filium tuum dominum nostrum ihesum christum incarnari de virgine constituisti. quo uetustum solueret proprio cruore peccatum ut uitam redderet mundo. ipso

opitulante animam fratris nostri .N. ab ergastulo cenulente materie exemptam ab omnibus quesumus piaculis absoluas. Nullas paciatur insidias occurrencium demonum propter quam misisti ad terras vnigenitum filium tuum. libera et absolue eam ab estuantis incendio iehenne collocans in paradisi amentitate. Non senciatur pater piissime quod calat in flammis. quod stridet in penis. quod horret in tenebris. sed magnificencie tue munere preuenta. mereatur euadere indicium ulcionis et beate requiei ac lucis eterne felicitate perfrui. Per eundem christum.

Oremus.

Tibi domine commendamus animam famuli tui .N. ut defunctus seculo tibi uiuat. et que per fragilitatem mundane conuersacionis peccata admisit tu uenia misericordissime pietatis absterge. Per christum. *Ps.* Miserere mei deus. *ant.* Requiem eternam &c. pater noster. *pro anima .N. et pro animabus omnium quorum ossa in hoc cimiterio uel aliis requiescunt. et pro animabus omnium fidelium defunctorum. Deinde dicat versus.* Et ne. sed libera. Requiem eternam Et lux. A porta inferi. Erue. Non tradas domine bestiis animas confitentes tibi. Et animas pauperum tuorum ne obliuiscaris in finem. Dominus vobiscum.

Oremus.

Deus cuius miseratione anime fidelium requiescunt animabus famulorum famularumque tuarum omnium hic et ubique in christo quiescentium da propicius ueniam peccatorum ut a cunctis reatibus absolute tecum sine fine letentur. Per christum. *Postea dicantur septem psalmi penitenciales uel saltem De profundis cum antiphona.* Requiem eternam. Kyrieleyson. christeleyson. Pater noster. Et ne nos. A porta inferi. Credo videre. Non intres in iudicium. Dominus vobiscum.

Oremus.

Satisfaciat tibi domine deus noster pro anima famuli tui .N. fratris nostri. sancte dei genitricis semperque uirginis marie. et sanctissime apostoli tui petri omniumque sanctorum tuorum oratio et presentis familie tue humilis et deuota supplicatio ut peccatorum omnium ueniam quam precamur optineat. nec eam paciari cruciari ihennalibus penis quam filii tui domini nostri ihesu christi precioso sanguine

redemisti. Qui tecum viuit. &c. Oremus.

Deus cui proprium est misereri semper et parcere propiciare anime famuli tui et omnia eius peccata dimitte ut mortis vinculis absolutus transire mereatur ad uitam. Per.

Pro femina defuncta.

Quesumus domine pro tua pietate miserere anime famule tue .N. et a contagiis mortalitatis exutam in eterne saluacionis partem restitue. Per.

Pro parentibus nostris.

Deus qui nos patrem et matrem honorare precepisti miserere clementer animabus patrum et matrum fratrum et sororum omnium que parentum et benefactorum nostrorum defunctorum omniaque eorum peccata dimitte. nosque eos in eterne claritatis gaudio fac uidere. Per.

collecta generalis.

Fidelium deus omnium conditor et redemptor animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum. ut indulgentiam quam semper optauerunt piis supplicationibus consequantur. Per. *In fine omnium dicat sacerdos.* Anima eius et anime omnium fidelium defunctorum per dei misericordiam in pace requiescant. Amen.

In purificatione beate marie post sextam super medium gradum conversus sacerdos ad australem. benedictionem luminum siue cereorum faciat hoc modo dicens.

Dominus vobiscum.

Benedic domine ihesu christe hanc creaturam cere supplicantibus nobis et infunde ei per uirtutem sancte crucis benedictionem celestem. ut qui eam ad repellendas tenebras humano vsui tribuisti. talem signaculo sancte crucis tue fortitudinem et benedictionem accipiat. ut quibuscunque locis accensa siue apposita fuerit. discedat diabolus et contremiscat et fugiat pallidus cum omnibus ministris suis de habitacionibus illis nec presumat amplius inquietare seruientes tibi. Qui cum deo patre et spiritu sancto uiuis, &c.

Oremus.

Domine sancte pater omnipotens qui omnia ex nichilo creasti. et iussu tuo per opera

apum hunc liquorem ad perfectionem cereorum peruenire fecisti. ut qui hodierna die petitionem iusti symeonis implesti te humiliter deprecamur ut has candelas ad vsus hominum et sanitatem corporum et animarum preparatas siue in terra siue in aquis per inuocationem sanctissimi nominis tui. et per intercessionem sancte marie semper uirginis cuius hodie festa deuote celebrantur et per preces omnium sanctorum tuorum bene dicere et sanctificare digneris et huius plebis tue que illas honorifice in manibus portare desiderat teque laudando exaltare. exaudias uoces de celo sancto tuo et de sede maiestatis tue propicius omnibus clamantibus ad te quos redemisti precioso sanguine filii tui. Qui tecum et cum spiritu sancto viuit et gloriatur deus. per omnia secula seculorum Amen. Oremus

Omnipotens sempiterne deus qui hodierna die vnigenitum tuum in vlnis sancti symeonis in templo sancto tuo suscipiendum presentari uoluisti. tuam supplices deprecamur clementiam. ut hos cereos () quos nos famuli tui in tui nominis magnificencia suscipientes gestare cupimus luce accensos. bene dicere et sanctificare atque lumine superne benedictionis accendere digneris quatinus eos tibi domino deo nostro offerendo digni et sancto igne dulcissime tue caritatis succensi in templo sancto glorie tue representari mereamur. per eundem dominum nostrum ihesum christum filium tuum qui tecum viuit et regnat in vnitatem spiritus sancti deus.

Per omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad dominum. Gracias agamus domino deo nostro. Dignum et iustum est.

Uere dignum et iustum est. equum et salutare.

Nos tibi semper et ubique gracias agere domine sancte pater omnipotens eterne deus. Fons et origo totius luminis. qui mundum illustrasti lumine tue claritatis. mittendo nobis vnigenitum tuum per vterum intemerate uirginis. Et quem longe ante promissum prophetarum oraculis temporibus nouissimis misisti lucem populis sedentibus in tenebris. Te ergo domine deprecamur ut has candelas nomini tuo pre-

paratas tua benediccione digneris () bene
 ✠dicere qui nos transtulisti a potestate
 tenebrarum in lucem filii et regnum. Per
 quem exortum est in tenebris lucem rectis corde
 et gaudium salutis eterne. Et qui iusti symeonis
 implesti expectationem ut non prius videret
 mortem quam eiusdem filii tui uisibilem incar-
 nationem totius mundi lumen et salutem. nos
 lumine tue claritatis sic repleas. ut infidelitatis
 tenebras a nobis repellas. Et sicut seruum
 tuum hodie dimisisti in pace: sic nos in pace
 ecclesie tue sancte digneris gubernare ut portum
 quietis eterne valeamus intrare. Quatinus radiis
 uere lucis perfusi: tibi in die examinis leti cum
 ympnidicis angelorum choris ualeamus uidere
 faciem indefessi solis. Qui tecum uiuit et regnat
 in unitate. *Dicta prefatione aspergantur candelae
 aqua benedicta et incensentur. Et iterum dicat
 sacerdos. Dominus vobiscum. Oremus.*

Domine sancte pater omnipotens lumen inde-
 ficiens qui es conditor omnium luminum
 benedic hoc lumen tuis fidelibus in honore
 nominis tui portandum quatinus a te sanctificati
 atque benedicti lumine tue claritatis accendamus
 et illuminemur concedere digneris: ut ueluti
 eodem igne quondam illuminasti moysen famu-
 lum tuum. ita illumines corda nostra et sensus
 nostros. quatinus ad uisionem eterne claritatis
 peruenire mereamur. Per christum. Oremus.

Omnipotens sempiterne deus qui vnigenitum
 tuum ante tempora de te genitum sed
 temporaliter de maria uirgine incarnatum. lumen
 uerum et indeficiens ad repellendas humani
 generis tenebras. et ad incendendum lumen fidei
 et ueritatis misisti in mundum concede propicius:
 ut sicut exterius corporali. ita etiam interius luce
 spirituali irradiari mereamur. Per eundem
 dominum nostrum &c. *Postea accendantur
 candelae et distribuuntur cantore incipiente ant.
 Lumen ad reuelacionem gencium et gloriam
 plebis tue israel. Ps. Nunc dimittis. iterum
 ant. Lumen. V. Quia derunt. iterum Lumen. V.
 Quod parasti. iterum Lumen. V. Gloria patri.
 iterum Lumen. et sic Per unumquemque versum
 reincipiat hec ant. Lumen. et si necesse fuerit
 repetatur psalmus. Ad processionem antiphona*

Aue gracia plena dei genitrix uirgo ex te
 enim ortus est sol iusticie christus illuminans
 que in tenebris sunt. Letare tu senior []
 suscipiens in uinas liberatorem animarum nostras
 donantem nobis et resurrectionem. *Alia anti-
 phona. Adorna thalamum tuum syon et suscipe
 regem christum amplectere mariam que est
 celestis porta. ipsa enim portat regem glorie.
 nouo lumine subsistit. uirgo in manibus filium
 ante luciferum. quem accipiens symeon in uinas
 suas predicauit populis dominum eum esse uite
 et mortis et saluatorem mundi. antiphona. Respon-
 sum accepit symeon a spiritu sancto non visurum se
 mortem nisi videret christum domini. et cum
 inducerent puerum in templum accepit eum in uinas
 suas et benedixit deum et dixit. nunc dimittis domine
 seruum tuum in pace. antiphona. Hodie beata uirgo
 maria puerum ihesum presentauit in templo et
 symeon repletus spiritu sancto accepit eum in uinas
 suas et benedixit deum et dixit. nunc dimittis domine
 seruum tuum in pace. antiphona. Nunc dimittis &c
 In introitu chori. R. Videte miraculum matris
 domini. concepit uirgo uirilis ignara consorcii. stat
 onerata nobili onere maria et matrem se leta
 cognoscit. Que se nescit uxorem. V. Virgo concepit
 et uirgo peperit et post partum uirgo permansit. Que
 se. V. Suscepimus deus misericordiam tuam. In
 medio templi. Oremus.*

Erudi quesumus domine plebem tuam. et que
 extrinsecus annua tribuis deuotione uenerari.
 interueniente beata dei genitrice semperque
 uirginis [marie] interius assequi gracie tue lucem
 concede. Per eundem christum dominum nos-
 trum Amen. *Processione sic peracta preparent se
 sacerdotes et ministri ad missam.*

Feria quarta in capite ieiunij post sextam pro-
*ternent se clerici in choro. Episcopus uel eius
 uicarius cum ministris suis ante altare dicant
 septem psalmos penitenciales cum antiphona Ne
 reminiscaris domine iniquitatum nostrarum vel
 parentum nostrorum neque vindictam sumas de
 peccatis nostris. Kyrieleyson christeleyson Kyri-
 eleison. Pater noster. Et ne. Sed libera. Saluos fac
 seruos tuos et ancillas tuas. Deus meus sperantes in
 te. Mitte eis domine auxilium de sancto. Et de syon
 tuere eos. Conuertere domine usquequo. Et deprec-*

abilis esto super seruos tuos. Adiuua nos deus salutaris noster. Et propter gloriam nominis tue domine libera nos. et propicius esto peccatis nostris propter nomen tuum. Domine exaudi. Dominus vobiscum. Oremus.

Exaudi domine preces nostras et confitentium tibi parce peccatis. ut quos consciencie reatus accusat indulgencia tue miseracionis absoluat. per christum. Oremus.

Assit quesumus domine famulis tuis inspiracio gracie salutaris. que corda eorum fletuum ubertate resoluat. sicque macerando conficiat. ut [iracund]ie tue motus idonea satisfaccione compescat. per. Oremus.

Oa quesumus domine deus noster. ut hiis famulis tuis continuam purgacionis sue obseruanciam penitendo gerere. et ut hoc efficaciter implere valeant gracia eos tue visitacionis et preueniat et subsequatur. per christum.

Preueniat hos famulos tuos quesumus domine misericordia tua. ut omnes iniquitates eorum celeri indulgencia deleantur. per christum. Oremus.

Adesto domine supplicationibus nostris nec sit ab hiis famulis tuis clemencie tue longinqua miseracio. sana vlnera eorumque remitte peccata. ut nullis a te iniquitatibus separati tibi domine semper valeant adherere. per christum. Oremus.

Domine deus noster qui offensione nostra non vinceris set satisfaccione placaris respice quesumus super famulos tuos qui se tibi graviter peccasse confitentur. tuum est enim absolucionem dare criminum et ueniam prestare peccantibus qui dixisti penitenciam te malle peccatorum quam mortem concede ergo domine hiis ut tibi penitentie excubias celebrent et correctis actibus suis confiteri sibi a te sempiterna gaudia gratulentur. per christum.

Deus cuius indulgencia omnis homo indiget memento famulorum famularumque tuarum et quia lubrica terrenaque corpora fragilitate nudati uirtute in multis deliquerunt:

quesumus ut des ueniam confitentibus parcas supplicibus ut qui suis meritis accusantur tua miseracione saluentur. per. *Absolucio.*

Absoluimus uos vice beati petri apostolorum principis cui collata est potestas a domino ligandi atque soluendi et quantum ad nos pertinet accusacio. et ad uos remissio. sit uobis omnipotens deus uita et salus et omnium peccatorum nostrorum pius indultor. Qui uiuit etc. *Deinde fiat benedictio cinerum sic.* Dominus uobiscum. Oremus.

Omnipotens sempiterne deus qui misereris omnium et nichil odisti eorum que fecisti dissimulans peccata hominum propter penitenciam qui eciam subuenis in necessitate laborantibus benedicere et sanctificare hos cineres quos causa humilitatis et sancte religionis ad emundanda delicta nostra super capita nostra more niniuitarum ferre constituisti. et da per inuocationem sancti tui nominis ut omnes qui eos ad deprecandam misericordiam tuam super capita tulerint a te mereantur omnium delictorum suorum ueniam accipere. et hodie sic eorum sancta inchoare ieiunia. ut in die resurrectionis purificatis mentibus ad sanctum mereantur accedere pascha. et in futuro perpetuam accipere gloriam. Per dominum nostrum. *Hic aspergantur cineres aqua benedicta.* Dominus uobiscum etc. Oremus.

Deus qui non mortem sed penitenciam desideras peccatorum. fragilitatem conditionis humane benignissime respice et hos cineres quos causa perferende humilitatis atque promerende venie decreuimus. benedicere pro tua pietate digneris. ut qui nos cineres esse monuisti et ob prauitatis nostre meritum in puluerem reuersuros cognoscimus peccatorum omnium ueniam et premia penitentibus re-promissa misericorditer consequamur. per dominum. *Deinde distribuantur cineres super capita singulorum sacerdote dicente.* Memento homo quia cinis es et in cinerem reuerteris. In nomine patris etc. *Et interim cantentur hec antiphone a toto choro cantore incipiente.*

Exaudi nos domine quoniam benigna est miseri-
cordia tua secundum multitudinem miseri-
acionum tuarum respice nos domine *Ps* Saluum
me fac domine quoniam intraverunt aque usque ad
animam meam. Gloria patri. Sicut erat. *ant*
Exaudi nos domine. *antiphona*. Iuxta vestibulum
et altare plorabant sacerdotes et leuite ministri
domini et dicent parce domine parce populo tuo
et ne dissipet ora clamantium ad te domine.
antiphona. Immutemur habitu in cinere et cilicio
ieiunemus et ploremus ante dominum quia multum
misericors est dimittere peccata nostra deus noster.
peracto officio dicat sacerdos. Dominus vobis-
cum.

Oremus.

Deus qui iuste irasceris et clementer ignoscis
afflicti populi tui lacrimas suscipe. et
iram tue indignacionis quam iuste meremur
propiciatus auerte. per christum. Oremus.

Concede nobis quesumus domine presidia
milicie christiane sanctis inchoare ieiuniis:
et contra spirituales nequicias expugnaturi.
continencie muniamur auxiliis. per christum.
*Et sic seruicium huius diei impletur usque ad
missam.*

*Dominica in ramis palmarum tertia cantata
aspergatur aqua benedicta. postea legatur hec lectio
ab accolito super flores et frondes siue palmas cum
suo titulo. Lectio libri exodi.*

IN diebus illis: Uenerunt filii israel in helym
ubi erant duodecim fontes aquarum et
septuaginta palme. et castra metati sunt iuxta
aquis. profecti sunt de helym et uenit omnis
multitudo filiorum israel in desertum syn quod
est inter helym et synay quinto decimo die
mensis secundi postquam egressi sunt de terra
egipti. Et murmuravit omnis congregacio
filiorum israel contra moysen et aaron in soli-
tudine. Dixeruntque ad eos filii israel. Vtinam
mortui essemus per manum domini in terra egypti:
quando sedebamus super ollas carniū et
comedebamus panes in saturitate! Cur in-
duxisti nos in desertum istud ut occideretis

omnem multitudinem fame. Dixit dominus ad
moysen. Ecce ego pluam uobis panes de celo.
Egrediatur populus et colligat que sufficiant per
singulos dies: ut temptem eum ut ambulet in
lege mea an non. Die autem sexta parent quod
inferant et sit duplum quam colligere soleb an
per singulos dies. Dixeruntque moyses et aaron
ad omnes filios israel. Vespere scietis quod
dominus eduxerit uos de terra egypti: et mane
videbitis gloriam domini. Audiui enim murmur
vestrum contra dominum. Nos uero quid sumus
quia musitatis contra nos. Et ait moyses. Dabit
vobis dominus vespere carnes edere et mane
panes in saturitate eo quod audierit murmur-
aciones vestras quibus murmurati estis contra
eum. Nos enim quid sumus. Nec contra nos
est murmur uestrum sed contra dominum. Dixit-
que moyses ad aaron. Dic vniuerse con-
gregacioni filiorum israel. Accedite coram
domino audiuit enim murmur vestrum. Cumque
loqueretur aaron ad omnem cetum filiorum israel
respexerunt ad solitudinem et ecce gloria domini
apparuit in nube.

Dominus vobiscum. *Secundum iohannem.*

IN illo tempore: Turba multa que conuenerat
ad diem festum cum audisset quia uenit
ihesus ierosolimam: acceperunt ramos pal-
marum et processerunt obuiam ei et clama-
bant osanna. benedictus qui uenit in nomine
domini rex israel: Et inuenit ihesus asellum.
et sedit super eum sicut scriptum est. Noli
timere filia syon ecce rex tuus uenit tibi
sedens super pullum asine. Hec non cognouer-
unt discipuli eius primum. Sed quando glori-
ficatus est ihesus tunc recordati sunt quia hec
erant scripta de eo. et hec fecerunt ei. Testi-
monium ergo perhibebat turba que erat cum eo
quando lazarum uocauit de monumento et sus-
citauit eum a mortuis. Propterea et obuiam
uenit ei turba quia audierant eum fecisse hoc
signum. Pharisei ergo dixerunt ad semetipsos.
Videtis quia nichil proficimus. ecce mundus totus
post eum abiit. *Benedictio florum et frondium.*

Exorcizo te creatura florum et frondium in
nomine dei patris omni-~~potentis~~ et in

nomine ihesu christi filij✠eius domini nostri. et in uirtute spiritus✠sancti. proinde omnis uirtus aduersarij. omnis exercitus diaboli. omnis potestas inimici. omnis incursio demonum eradicare. et explantare ab hac creatura florum et frondium ut ad dei gratiam festinancium uestigia non sequaris. Per eum qui uenturus est &c.

Oremus.

Omnipotens sempiterne deus qui diluuij effusione noe famulo tuo per os columbe gestantis ramum oliue pacem terris redditam nunciasti. te supplices deprecamur: ut hanc florum et frondium spatulasque palmarum seu frondes arborum quas ante conspectum glorie tue offerimus ueritas tua sancti✠ficet. ut deuotus populus in manibus eas suscipiens bene✠dictionis tue gratiam consequi mereatur. Per.

Oremus.

Deus cuius filius pro salute generis humani de celo descendit ad terros et appropinquante hora passionis sue ierosolimam in asino sedens uenire. et a turbis rex appellari et laudari uoluit. auge fidem in te sperancium. et supplicum preces clementer exaudi. ueniat quesumus domine super nos misericordia tua et hos palmarum ceterarumque arborum ramos bene✠dicere dignare. ut omnes qui eos laturos sunt benedictionis tue dono repleantur. Concede ergo ut sicut hebreorum pueri osanna in excelsis clamantes eidem filio tuo domino nostro cum ramis palmarum occurrunt nos itaque arborum ramos gestantes cum bonis operibus occurramus obuiam christo et perueniamus ad gaudium sempiternum. Per eundem christum.

Oremus.

Deus qui dispersa congregas et congregata conseruas. qui populis obuiam christo ihesu ramos palmarum portantibus benedixisti. bene✠dic eciam et hos ramos palmarum ceterarumque arborum quos tui famuli ad nominis tui benedictionem fideliter suscipiunt ut in quemcunque locum introducti fuerint tuam benedictionem habitatores illius loci omnes consequantur. ita ut omni aduersa ualitudine effugata dextera tua protegat quos redemit. Per eundem christum. *Post hec aspergantur flores*

et frondes aqua benedicta et thurificentur et dicat sacerdos. Dominus vobiscum &c. Oremus.

Omine ihesu christe mundi conditor et redemptor qui nostre liberationis et saluationis gracia ex summa celi arce descendere et carnem sumere et passionem subire dignatus es: quique sponte propria loco eiusdem propinquans passionis a turbis cum ramis palmarum obuiantibus benedici laudari. et rex benedictus in nomine domini ueniens clara uoce appellari uoluisti. tu nunc nostre confessionis laudacionem acceptare. et hos palmarum ceterarum arborum ac florum ramos bene✠dicere et sanctifi✠care digneris. ut quicumque in tue uirtutis obsequio exinde aliquid tulerit celesti benedictione sanctificatur peccatorum remissionem et uite eterne premia percipere mereatur. per te ihesu christe saluator mundi qui cum deo patre et spiritu sancto uiuis et regnas deus per. *His peractis distribuuntur palme et cantetur antiphona.*

Pueri hebreorum tollentes ramos oliuarum obuiauere domino clamantes et dicentes osanna in excelsis. *alia antiphona* Pueri hebreorum uestimenta prosternebant in uia et clamabant dicentes osanna filio dauid benedictus qui uenit in nomine domini. *Deinde eat processio ad locum prime stacionis et cantor incipiat antiphonam.*

Prima autem azimorum accesserunt discipuli. ad ihesum dicentes ubi vis paremus tibi comedere pascha. at ihesus dixit eis. Ite in ciuitatem ad quemdam et dicite ei. magister dicit. tempus meum prope est apud te facio pascha cum discipulis meis. et fecerunt discipuli sicut perceperat eis dominus et parauerunt pascha. *antiphona.* Cum appropinquaret dominus ierosolimam iussit duos ex discipulis suis dicens. ite in castellum quod contra uos est et inuenietis pullum asine alligatum super quem nullus hominum sedit soluite et abducite michi. si quis interrogauerit opus domini est. soluente adduxerunt ad ihesum et imposuerunt illi uestimenta et sedit super illum. alij prosternebant uestimenta sua in uia alij ramos de arboribus externebant et qui sequebantur clamabant osanna. benedictus qui uenit in nomine domini. benedictum regnum patris nostri dauid. osanna in excelsis fili

dauid. *Si autem non sufficiunt hec antiphone usque ad locum stacionis tunc cantentur sequentes antiphone.* Cum audisset populus quia venit ihesus ierosolimam acceperunt ramos palmarum et exierunt ei obuiam et clamabant pueri dicentes. Hic est qui uenturus est pro salute populi. hic est salus nostra et redemptio israel. quantus est iste cui throni et dominaciones occurrunt. noli timere filia syon. ecce rex tuus uenit sedens super pullum asine sicut scriptum est. salue rex fabricator mundi qui uenisti redimere nos. *antiphona.* Ante sex dies solempnitatis pasche quando uenit dominus in ciuitatem ierusalem occurrerunt ei pueri. et in manibus portabant ramos palmarum et clamabant uoce magna dicentes. osanna in excelsis. benedictus qui uenisti in multitudine misericordie tue osanna in excelsis. *antiphona.* Ante sex dies passionis sue uenit domino in ciuitatem ierusalem. et occurrerunt ei turbe et pueri et in manibus portabant ramos palmarum et clamabant uoce magna dicentes osanna in excelsis. *Hic fiat stacio prima et diaconus in parte ecclesie boreali legat euangelium dicens dominus uobiscum.*

Secundum Matheum.

IN illo tempore: Cum appropinquasset ihesus ierosolimam et uenisset bethphage ad montem oliueti: tunc misit duos discipulos dicens eis. Ite in castellum quod contra uos est: et statim inuenietis asinam alligatam et pullum cum ea. Soluite et adducite michi. Et si quis uobis aliquid dixerit: dicite quia dominus hiis opus habet et confestim dimittet eos. Hoc autem totum factum est: ut adimpleretur quod dictum est per prophetam dicentem. Dicite filie syon. Ecce rex tuus uenit tibi mansuetus sedens super asinam et pullum filium subiugalis. Euntes autem discipuli fecerunt sicut precepit illis ihesus. Et adduxerunt asinam et pullum et imposuerunt super eos uestimenta sua et eum desuper sedere fecerunt. Plurima autem turba strauerunt uestimenta sua in uia. Alij autem cedebant ramos de arboribus et sternerant in uia. Turbe autem que precedebant et que sequebantur clamabant dicentes. Osanna filio dauid benedictus qui uenit in nomine domini. *Finito euangelio tres clerici ante stacionis locum ex parte oriente. conuersi ad populum ex parte occidente.*

cantent antiphonam. En rex uenit mansuetus tibi syon filia mistica humilis sedes super animalia quem venturum iam predixit lectio prophetica. *Senior.* Salue quem ihesum. *Chorus cum genuflectione prosequatur* testatur plebs hebreorum obuia cum palmis tibi clamans uerba salutis. *Clerici.* Hic est ille qui de edom uenit tinctus de bosra uestibus in stola sua formosus gradiens uirtutibus non in equis bellicosus. nec in altis curribus. *Senior.* Salue lux mundi. *Chorus cum genuflectione.* Rex regum gloria celi cui manet imperium laus et decus hic et in eum. *Clerici V.* Hic est ille qui ut agnus insons morti traditur. mors mortis inferni. morsus morti donans uiuere ut quondam beati uates promiserunt propheticæ. *Senior.* Salue nostra salus. *Chorus cum genuflectione.* Pax uera redemptio uirtus ultro qui mortis pro nobis iura subisti. *Tunc procedant ad locum secunde stacionis cantore incipiente.* Occurrunt turbe cum floribus et palmis redemptori obuiam. et victori triumphant. digna dant obsequia filio dei. ore gentes predicant et in laudem christo uoces tonant per nubila osanna. *ant.* Dignus es domine deus noster accipere gloriam et honorem. *Si autem non sufficiant hee due antiphone usque ad locum stacionis cantetur hoc Responsorium cum versu.* Dominus ihesus ante sex dies pasche uenit bethaniam ubi fuerat lazarus mortuus quem suscitauit ihesus. *V.* Conuenerunt autem ibi multi iudeorum ut lazarus viderent. Quem suscitauit. *his finitis assint pueri in imminente loco cantantes antiphonam.* Gloria laus et honor tibi sit rex christe redemptor cui puerile decus prompsit osanna pium. *chorus idem repetat post unumquemque versum pueri.* Israel es tu rex dauidis et inclita proles nomine qui in domini rex benedictæ uenis. *chorus.* Gloria laus. *pueri.* Cetus in excelsis te audat celicus omnis et mortalis homo et cuncta creata simul. *Chorus.* Gloria laus. *pueri.* Plebs hebreæ tibi cum palmis obuia uenit, cum prece uoto ymnis assumus ecce tibi. *Tunc senior dicat.* Attollite portas &c. *pueri.* Quis est iste rex glorie *Senior* Attollite portas &c. *pueri.* Quis est iste rex glorie dominus uirtutum &c. *Senior.* Attollite portas *Tunc intrent ecclesiam.* Collegerunt pontifices et pharisei consilium et dicebant quid facimus quia hic homo multa signa facit. si dimittimus eum sic omnes credent in eum. Ne forte ueniant romani et

tollant nostrum locum et gentem. *tres clerici de superiori gradu.* *℣*

Unus autem ex ipsis cayphas nomine cum esset pontifex anni illius prophetauit dicens expedit uobis ut vnus moriatur homo pro populo et non tota gens pereat Ab illo ergo die cogitauerunt interficere eum dicentes.

Ne forte. In introitu ecclesie

R.

Ingrediente domino in sanctam ciuitatem hebreorum pueri resurrectionem uite pronunciantes cum ramis palmarum osanna clamabant in excelsis. *℣.* Cum audisset populus quia venit ihesus iherosolimis exierunt obuiam ei. Cum ramis.

Ante crucifixum denudata cruce dicat senior. Ave. chorus cum genu flexo respondeat. Rex noster fili dauid redemptor mundi quem prophete predixerunt saluatorem domui israel esse venturum. te enim ad salutarem victimam pater misit in mundum quem expectabant omnes sancti ab origine mundi et nunc osanna filio dauid benedictus qui uenit in nomine domini osanna in excelsis. *R.* Circumdederunt me viri mendaces sine causa flagellis ceciderunt sed tu domine defensor vindica me. Quoniam tribulacio proxima est et non est qui adiuuet. Sed tu. *℣.* Eripe me de inimicis meis deus meus et ab insurgentibus in me libera me. Dominus vobiscum Et cum.

Oremus.

Omnipotens sempiterne deus qui humano generi ad imitandum humilitatis exemplum saluatorem nostrum carnem sumere et crucem subire fecisti: concede propicius ut et paciencie ipsius habere documenta. et resurrectionis eius consortia mereamur. per eundem christum.

Feria sexta in parascheue. finitis orationibus exuat sacerdos casulam et alii presbiteri albis induti cum eo tenentes crucem cantent versum.

Popule meus quid feci tibi aut in quo contristavi te responde michi. quia eduxi te de terra egipti parasti crucem saluatori tuo. *Duo dyaconi ante gradum chori in cappis conuersi ad altare dicant.*

Agyos. otheos. agyos. ischyros. agyos athanatos eleyson ymas. *Chorus cum genu flexo respondit.* Sanctus deus. sanctus fortis. sanctus immortalis miserere nobis. *Sacerdotes dicant.*

Quia ego eduxi te per desertum quadragint-[is] annis, et manna cibaui te et introduxi te in terram satis optimam parasti crucem saluatori tuo. *Diaconi. Agyos. Chorus. Sanctus deus. Sacerdotes cantent.* Quid vltra debui facere tibi et non feci. ego quippe plantaui te vineam meam speciosissimam. et tu facta es michi nimis amaro. aceto namque mixto cum felle sitim meam potasti. et lancea perforasti latus saluatoris tui. *Diaconi. Agyos. Chorus. Sanctus deus. Tunc sacerdotes discooperientes crucem procedentes sinistre altaris et cantent.* Ecce lignum crucis in quo salus mundi pependit. Venite adoremus. *Ps.* Beati immaculati &c. *Iterum Ecce lignum. Tunc populus genuflectent adorent crucem. Deinde chorus cum genuflectant dicant.* Crucem tuam adoramus et sanctam resurrectionem tuam laudamus et glorificamus. ecce enim propter crucem venit gaudium in vniuerso mundo. *Ps.* Deus misereatur nostri. *totus psalmus cum Gloria patri. et post unumquemque versum repetetur* Crucem tuam. *cum genuflexo a choro. versus.* vt cognoscamus. *chorus.* crucem tuam ut supra *et sic de aliis versibus cum gloria patri sic adorent crucem incipiendo a maioribus. Sacerdotes cantent ymnium.*

Cruce fidelis inter omnes arbor vna nobilis. nulla silua talem profert fronde flore germine dulce lignum dulces clauos dulce pondus sustinens. **P**ange lingua gloriosi. prelium certaminis. et super crucis tropheum dic triumphum nobilem. qualiter redemptor orbis immolatus vicerit. **D**e parentis prothoplasti. fraude facto condolens. quando pomi noxialis morsu in mortem corrui. ipse lignum tunc notauit. dampna ligni ut solueret. **H**oc opus nostre salutis ordo depoposcerat. multiformis proditoris ars ut artem falleret. et medelam ferret inde hostis unde leserat. **Q**uando uenit ergo plenitudo temporis missus est ab arce patris natus orbis

conditor atque ventre uirginali carne factus
prodiit. Uagit infans inter arta conditus presepia
membra pannis inuoluta uirgo mater alligat.
et pedes manusque crura, stricta cingit fascia.
Lustra sex qui iam peracta tempus implens
corporis. se uolente natus ad hoc passioni deditus.
agnus in cruce leuatur immolandus stipite. Hic
acetum fel arundo sputa clauī lancea. mite
corpus perforatur sanguis vnda profluit. terra
pontus. astra mundus. quo lauantur flumine.
Sola digna tu fuisti ferre seclī precium. atque
portum preparare nauta mundo naufrago. quem
sacer cruor perunxit. fusus agni corpore. Flecte
ramos arbor alta. tensa laxa viscera. et rigor
lentescat ille quem dedit natiuitas. ut superni
membra regis miti tendas stipite. Gloria et honor
deo usquequo altissimo. vna patri filioque inclito
paraclito cui laus est et potestas per eterna secula.
*Tunc deportetur crux per medium chori
solempniter. ubi a populo adoretur. Hoc sequens
Responsorium a toto choro cum suo versu cantetur
cantore incipiente.*

Dum fabricator mundi mortis supplicium pateretur
in cruce clamans uoce magna tradidit spiritum. et
ecce velum templi scissum est. monumenta autem
aperta sunt. terremotus enim factus fuerat magnus
quia mortem filii dei clamabat. mundus sustinere
non posse. aperto ergo militis lancea latere crucifixi
domini exiuit sanguis et aqua in redempcionem
salutis nostre. V. O admirabile precium cuius
pondere captiuitatis redemptio est mundi. tartarea
confracta sunt claustra inferni. aperta est nobis
ianua regni. Aperto ergo. *Adorata cruce a clero
et a populo. conueniant omnes clerici ad altare et
sacerdos reinduat casulam quam exuerat. et
accedens ad altare dicta confessione et sacrificio
super altare more solito imposito et incensato cum
vini et aque infusione in calicem et dicta cum
humiliacione. In spiritu humilitatis. &c. dicat
humili uoce. Oremus. Preceptis. cum oracione
dominica deuote. Libera nos quesumus domine
in qua oracione frangat corpus domini sicut in
ceteris diebus solet fieri. postea dicat modesta uoce.
per omnia secula seculorum. Amen. Deinde
mittat in calicem sicut solet fieri partem hostie.
nec dicatur Pax domini, &c. nec Agnus dei. nec*

*pax detur sed statim se communicet dicendo.
Corpus et sanguis domini. Tunc sacerdos non
eat ad lauacrum more solito. nulla precedente
oracione. Deinde dicat priuatim versus quos in
cena domini alta uoce dixerat. postcommunio.*

Respice quesumus domine super hanc familiam
tuam pro qua dominus noster ihesus
christus non dubitauit manibus tradi nocencium
et crucis subire tormentum. *sine Deinde
exuat sacerdos casulam et assumens secum unum
reponat crucem in sepulcro
cum corpore dominico et dicatur Responsorium cum
versu.*

Estimatus sum cum descendentibus in lacum.
factus sicut homo sine adiutorio inter mortuos liber.
V. Posuerunt me in lacu inferiori. in tenebrosis et
in vmbra mortis. Sicut homo. Deinde incensetur
sepulcrum. et dicatur Responsorium cum versu.
Sepulto domino signatum est monumentum
inuolentes lapidem ad ostium monumenti. ponentes
milites qui custodirent illum. V Ne forte veniant
discipuli eius et furentur eum. et dicant plebi
surrexit a mortuis. Ponentes.

V. In pace in idipsum dormiam et requiescam
V. In pace factus est locus eius et in syon
habitacio eius.

V. Caro mea requiescet in spe.

Sabbato in vigilia pasche. In primis eat processio
usque ad locum ubi nouus ignis benedicetur
in eundo dicatur Ps. Dominus illuminacio.
&c. Deinde sequatur benedictio ignis ita dicens.
Dominus vobiscum. Oremus.

Domine sancte pater omnipotens eterne deus
lumen indeficiens conditor omnium
luminum exaudi nos famulos tuos et benedic
hunc ignem qui in tua sanctificatione consecratur.
tu illuminans omnem hominem uenientem in
hunc mundum illumina consciencias cordis
nostri igne tue caritatis ut tuo igne igniti. tuo
lumine luminati. expulsis a cordibus nostris
peccatorum tenebris ad vitam te illustrante
peruenire mereamur eternam. per dominum.
Hic aspergatur aqua benedicta super ignem et
dicatur. Dominus vobiscum. Oremus.

Domine sancte pater omnipotens eterne deus benedicere et sanctificare digneris ignem istum quem nos indigni per inuocationem vnigeniti filii tui domini nostri ihesu christi benedicere presumimus. tu clementissime eum tua benedictione sanctifica. et ad profectum humani generis peruenire concede. per eundem. *Benedictio themiamatis siue incensi.* Dominus vobiscum. Et cum.

Exorcizo te immundissime spiritus. et omne fantasma inimici in nomine dei patris omnipotentis et in nomine ihesu christi filij eius. et spiritus sancti: ut exeas et discedas ab hac creatura themiamitis siue incensi. cum omni fallacia atque nequicia tua. ut sit hec creatura sanctificata in nomine dei nostri ihesu christi ut omnes gestantes tangentes siue odorantes eam uirtutem et auxilium percipiant spiritus sancti ita ut ubicunque hoc incensum uel themiama fuerit ibidem nullatenus appropinquare audeas. nec aduersa inferre presumas. sed quicunque spiritus immunde es cum omni uersucia tua procul inde fugias atque discedas. adiuratus per nomen et uirtutem dei patris omnipotentis et filii eius ihesu christi domini nostri. qui uenturus est in spiritu sancto iudicare uiuos et mortuos et te peccatorem et seculum per ignem.

Oremus

Eternam ac mitissimam pietatem tuam deprecamur domine sanctissime pater omnipotens eterne deus ut benedicere digneris. hanc themiamatis vel incensi speciem ut sit incensum maiestati tue in odorem suauitatis acceptum. sit a te hec specta benedicta. sit per inuocationem sancti tui nominis sanctificata. ita ubicunque fumus eius peruenerit extricetur et effugietur omne genus demoniorum sicut incensum iecoris piscis quem raphael archangelus tobiam famulum tuum docuit cum ascendit ad sare liberacionem.

Descendat benedictio tua super speciem incensi et themiamatis sicut in illo de quo dauid propheta tuus cecinit dicens. Dirigatur oratio mea sicut incensum in conspectu tuo. sit nobis odor consolacionis suauitatis et gracie ut fumo isto effugietur omne fantasma mentis et

corporis. ut simus pauli apostoli uoce bonus odor domini. et fugiat a facie incensi huius uel themiamatis omnes demonum incursus. sicut puluis a facie uenti et sicut fumus a facie ignis Et presta hoc piissime pater boni odoris incensum ad opus ecclesie tue ob causam religionis iugiter permanere. ut mistica nobis significacione spiritualium uirtutum fragrans ostendat odor suauitatem. Tua ergo quesumus omnipotens immense maiestatis dextera. hanc creaturam benedicere ex aduersarum rerum commixtione infectam dignare. ut in uirtute sancti nominis tui. omnes immundorum spirituum fantasticos incursus effugare. omnesque morbos reddita sanitate expellere ubicunque fumus aromatum eius efflauit mirabiliter possit atque in odore fragrantissimo tibi perpetua suauitate redolere. Per. *Postea accendatur vnus cereus de nouo igne ceterisque luminaribus ecclesie extinctis. et redeat processio usque ad chorum. in redeundo duo de secunda forma in suppellicis content ymnum.*

Inuentor rutili dux boni luminis qui certis vicibus tempora diuidis. merso sole chaos ingruit horridam. lucem redde tuis christe fidelibus. *Chorus idem repetat post unumquemque versum.* *clerici.*

Quatenus in numero sidere regiam luminarique polum lampade pinxeris. in cussu silicis lumina nos tamen monstras saxigeno semine querere. *Chorus.* Inuentor rutili. &c. Ne nesciret homo spiritus sibi luminis in christi solido corpore conditam. qui dici stabilem se uoluit petram nostris igniculis vnde genus uenit. Splendent ergo tuis muneribus patri flammis mobilibus. silice atria absentemque diem lux agit emula quam nox cum lacero uicto fugit populo. Per quem splendor honor laus sapiencia. maiestas bonitas. et pietas tua regnum concinant numini triplici texens perpetuis secula seculis *chorus* In uentor rutili. &c. *Deinde sequatur benedictio cerei et extinctis ceteris luminaribus solus cereus in hasta continue ardebit.*

Exultet iam angelica turba celorum. exultent diuina misteria. et pro tanti regis uictoria.

tuba intonat salutaris. Gaudet se tellus tantis irradiata fulgoribus et eterni regis splendore illustrata. tocius orbis se senciatisse caliginem. Letetur et mater ecclesia tanti luminis adornata fulgoribus. et magnis populorum uocibus hec aula resultet. Quapropter astantibus uobis fratres karissimi ad tam miram sancti huius luminis claritatem una mecum queso dei omnipotentis misericordiam inuocare. Ut qui me non meis meritis inter leuitarum numerum dignatus est aggregare. luminis sui gracia infundente cerei huius laudem implere perficiat. Per dominum nostrum ihesum christum filium suum qui cum eo uiuit et regnat in unitate spiritus sancti deus.

Per omnia secula seculorum. Amen. Dominus vobiscum Et cum spiritu tuo. Sursum corda. Habemus ad dominum Gracias agamus domino deo nostro. Dignum et iustum est.

Uere quia dignum et instum est inuisibilem deum omnipotentem patrem filiumque eius vnigenitum dominum nostrum ihesum christum cum sancto spiritu tuo. toto cordis ac mentis affectu et uocis ministerio personare. Qui pro nobis eterno patri. ade debitum soluit et ueteris piaculi caucionem pio cruore deterisit. Hec enim sunt festa paschalia in quibus uerus ille agnus occiditur eiusque sanguine postes consecrantur. Hec nox est in qua primos patres nostros filios israel eductos de egipto rubrum mare sicco vestigio transire fecisti. Hec igitur nox est que peccatorum tenebras columpne illuminatione purgauit. Hec nox est que hodie per uniuersum mundum in christo credentes a viciis seculi et caligine peccatorum segregatos reddit gracie. sociat sanctitati. Hec nox est in qua destructis vinculis mortis christus ab inferis victor ascendit. Nichil enim nobis nasci profuit nisi redimi profuisset. O mira circa nos tue pietatis dignacio. O inestimabilis dileccio caritatis ut seruum redimeres filium tradidisti. O certe necessarium ade peccatum quod christi morte deletum est. O felix culpa que talem ac tantum meruit habere redemptorem. O beata nox que sola meruit scire tempus et horam in

qua christus ab inferis resurrexit. Hec nox est de qua scriptum est et nox ut dies illuminabitur et nox illuminacio mea in deliciis meis. Huius igitur sanctificacio noctis fugat scelera. culpas lauat. et reddit innocenciam lapsis. et mestis leticiam. Fugat odia. concordiam parat et curuat imperia. In huius igitur noctis gracia suscipe sancte pater *Hic ponatur incensum in cereo in modum.* ✠ incensi huius sacrificium uespertinum quod tibi in hac cerei oblatione solemni per ministrorum manus de operibus apum sacrosancta reddit ecclesia. Set iam columpne huius preconia nouimus quam in honorem dei rutilans ignis accendit. Qui licet diuisus in partes *Hic cereus paschalis accendatur et cetera luminaria in ecclesia extinguantur* mutuati luminis detrimenta non nouit. Alitur enim liquescentibus ceris quas in substanciam precise huius lampadis apis mater eduxit. O vere beata nox que expoliauit egipcios. ditauit hebreos. Nox in qua terrenis celestia. humanis diuina iunguntur. Oramus te domine ut cereus iste in honorem nominis tui consecratus

ad noctis huius caliginem destruendam indeficiens perseueret. et in odorem suauitatis acceptus supernis luminaribus misceatur. Flammas eius lucifer matutinus inueniat. Ille inquam lucifer qui nescit occasum. Ille qui regressus ab inferis humano generi serenus illuxit. Precamur ergo te domine ut nos famulos tuos omnem clerum et deuotissimum populum vna cum beatissimo papa nostro et antistite nostro quite temporum concessa in hiis paschalibus gaudiis conseruare digneris Qui semper uiuis et regnas imperas necnon gloriaris solus deus. solus altissime ihesu christe cum sancto spiritu in gloria dei patris. Amen. *postea legantur lectiones absque titulo. leccio prima.* In principio creauit deus. *Hanc leccionem non sequitur tractus sed collecta.* Deus qui mirabiliter. *leccio.* In diebus illis factum est. *Tractus.* cantemus. *collecta.* Deus cuius antiqua. *leccio.* In diebus illis. Apprehendit. *tractus* Vineam meam. *collecta.* Deus qui nos ad celebrandum. *leccio.* In diebus illis scripsit

moyses. *tractus.* Attende celum. *collecta.* Deus qui ecclesiam tuam. *Hic non sequitur leccio set tractus.* Sicut ceruus. *hee due oraciones sequuntur sub vno* Oremus.

Concede quesumus omnipotens deus. ut qui festa paschalia agimus celestibus desideriis accensi fontem uite siciamus dominum nostrum ihesum christum.

Omnipotens sempiterne deus respice propicius ad deuocionem populi renascentis et concede propicius ut fide ipsius sitis baptismatis misterio animam corpusque sanctificet. Per dominum.

Kyrieleyson. Christeeleyson.

Christe audi nos **Pater** de celis deus misere nobis.

Fili redemptor mundi deus miserere

Spiritus sancte deus miserere nobis

Sancta trinitas vnus deus miserere nobis

Sancta maria ora pro nobis

sancta dei genitrix - - - ora.

Sancta uirgo uirginum - - - ora.

Sancte michael. - - - ora

Sancte gabriel. - - - ora

sancte raphael. - - - ora

Omnes sancti angeli et

archangeli - - - orate

Sancte iohannes baptista ora

Omnes sancti patriarche

et prophete - - - orate

Sancte petre. - - - ora.

Sancte paule. - - - ora.

Sancte andrea. - - - ora.

Sancte iacobe. - - - ora.

sancte iohannes - - - ora.

Sancte philippe. - - - ora.

sancte bartholomee. - - - ora.

Sancte mathee. - - - ora.

Omnes sancti apostoli et

evangeliste - - - orate.

Sancte stephane - - - ora.

Sancte line. - - - ora.

sancte clete. - - - ora.

Sancte clemens. - - - ora.

Sancte laurenti - - - ora.

sancte vincenti. - - - ora.

Sancte dionisi cum sociis

tuis. - - - orate.

Omnes sancti martires. - - orate.

Sancte siluester. - - - ora.

Sancte hillarie. - - - ora.

sancte remigie. - - - ora.

Sancte audoene. - - - ora.

Sancte gregori.) - - - ora.

sancte martine. - - - ora.

Sanctee dmunde. - - - ora.

Sancte augustine. - - - ora.

Omnes sancti confessores - orate.

Sancta maria magdalena - ora.

sancta felicitas. - - - ora.

Sancta perpetua. - - - ora.

sancta agatha. - - - ora.

Sancta agnes. - - - ora.

Sancta cecilia. - - - ora.

sancta scolastica. - - - ora.

Omnes sancte uirgines. - - orate.

Qua finita incipiat sequens letania cum qua eat processionaliter ad benedicendos.

Kyrieleyson . christeleyson christe audi nos

Sancta maria. - - - ora.

Sancta michael - - - ora.

sancta gabriel - - - ora.

Omnes sancti angeli et archangeli - orate.

Sancte iohannes baptista) - ora.

Omnes sancti patriarche et prophete - orate.

Sancte petre. ora. **Sancte** paule. ora.

Sancte andrea - - - ora.

sancte thoma. - - - ora.

Sancte symon - - - ora.

Sancte thadee - - - ora.

Omnes sancti apostoli et evangeliste - orate.

Rex sanctorum angelorum totum mundum adiua.

Ora primum tu pro nobis uirgo mater germinis.
 Et ministri patris summi ordines angelici.
 Supplicate christo regi cetus apostolici.
 Supplicesque magnorum sanguis fusus mar-
 tyrum.

Implorate confessores. consoneque uirgines.
 Quo donetur magne nobis tempus indulgencie.
 Omnes sancti atque iusti vos precamur cernui.
 Ut purgetur omne crimen nostro sub oramine
 Huius christe pastor alme plebis uota suscipe
 Qui plasmasti prothoplastum et genus gignen-
 cium.

*Excommunicacio generalis ponenda executorie
 in quatuor temporibus anni.*

Off the autorite of god almychty fadir. sone.
 a[n]d haly gaiste. we cursis wariis and fra
 sacrament of haly kyrk vtlye puttys and fra ye
 commonyng of cristyane folkys.

In the fyrst all that ar commonde okker-
 aris kyde and knawynne All vilfull byr-
 naris and brekaris of kyrkys. All thai that
 vyttrandly beris fals vittness. quhairthrov men
 tynys lyf or lymme. or gudis movable or on
 movable or kyrkis defraudis of ye ryght All
 vychis and all that trovis or consentis in thame
 All falsaris of the papis bullis or of odyr mennis
 Seelis All clypparis of ye kyngis monee vythovt
 ye kyngis consent and thame that ar falsaris of
 ye self monee.

All thai that dystroyis and distribulis haly
 kyrk or that vrangvyslye haldis ye renttis or
 possessionis thair of All manifest and kyde
 revaris. mvrthreraris and thevis All brekkaris
 and lattaris of matrimonye lauthfullye maide.
 All thai that dystroyis distribulis or brekis the
 fredomme of haly kyrk and priuelege All thai
 that fordois baırne consavit in modiris vaime
 or lattis thaim to consave for helyng of synne
 or gyffis reide or consaile thair to or that pur-
 chessis it to be doune.

All thai that castis the barnis at kyrk duris
 or ony place for the quhyllk thai are callit
 stroddlyngis or dystroyis thaim in ony othir
 place. All thai that for invye sclanderis man

or voman opynly quairthrov thai tynne thair
 gude naime or thair gudis bodelye or gaistlye
 All conspiratouris that is to saye fals or vyckyt
 purchessouris or tratouris All brekaris off the
 commonde trevth. All fals assisovris that in
 assyssis vickytyly or vilfully condempnis man or
 voman to dede for malyce or invye All thai
 that slais. strikkis or dismembris men of haly
 kyrk bot it be in thair defence. All thai that
 puttis violently hande in fadyr or modyr to
 stryk thame. All thai that defraudis haly kyrk
 off thair teyndis or castis thame on the feyldis
 or in furis for the detrucciounne of thaim or
 demanyss thaim odyr vays than halykyrk
 statutis All heritykis and all that trovis in
 thamme All thamme that brekis the gyrrh of
 the kyrk or kyrkyardis or takkis man or voman
 ovt off thame bot quhen the lav leyffis All
 thai that dois sacrilege that is to saye thre
 maneyr of vyse Aıne is thai that takis ony
 halowit geyr ovt of halovit placis or halowit
 geyr of on halovit placis All thai that makkis
 vrangwysis markkis or methis vythin the gleibe
 of the kyrk or temporale landis All thai that
 vilfullye haldis vrangviss veichttis mettis or
 mesouris in fraude of thair evine cristynne All
 thai that helpis the sarrazenis aganis cristyn
 men or takkis tribut of thame to hald weyr
 aganis cristyn men All commonde theiffis
 rewaris murthresaris of leill mennis gudis. nocht
 makande restorance at the thride askyng in
 haly kyrk Alswa all thyngis has beynne thryiss
 lavchfully askyt in haly kyrk ongrantit and
 onsythit it sen the last generale cursyng.

Forma excommunicationis.

Off the autoryte of gode almychty ffadir sonne
 and haly gaiste and of the glorius virgyne
 sanct marye goddis moder And of the autorite
 of sanct mychael sanct gabriel and all haly
 angelis and of the autorite of sanct Johne the
 baptist ysaye and Jheremie and all haly pro-
 phetis And of the autoryte of abraham ysaac
 and Jacob and all haly patriarchis And of the
 autorite of petir and paule and all haly apostles
 Off the autorite of sanct mathei sanct mark and

all haly evangelistis Of the autorite of sanct stevinne laurence vincent and haly martyr^{is} Of the autorite of sanct cutbert mungo and all haly confessouris off ye autorite Of the autorite of sanct leonard benedik and all haly abbotis. Off the autorite of sanct Anne sanct marie magdalenne and all haly matronis Off the autorite of sanct katherynne margret barbara and all haly virginis Of the autorite of all sanctis in hevynne all the forsaide missdoaris and membr^{is} of the devill We curs^{is} variis and *condempnis* sequestris and *interdistis* fra the portis of paradyse and the yhet^{is} of hevinne be thai put *fra comp^{an}e* of cristin men fra the sycht of cristis face and fra the helpe of all halovis cursit be thai and all the membr^{is} off thair bodye fra the solis of thair feite to the crowne of thair hedis sittande standande gangande lyande slepande vakande rynnande and rydande and thair namys be

tanne ovt of the buke of lyff and neuer to be vritynne amangis rychtwiss men thair deyis be schort and othir men bruke thair heretage and vynnynge placis thair barnys be faderles and thair viffis husbandles thair names beforyet wythin the space of aine generaciounne the memor of thaim tynt apoune erde for thai foryet to do mercye to thair avin salvis be thai gyffin to dathinne and abyron quhomme for thair synne the erde swalut all qwyk be thai dampnit to the devill and drovnit in to hell And as the lycht of this candeill passis fra the sycht of yow sa be thair savlis condempnit fra all spirituall lycht and leime of hevinne to remanne in the deipe pott of hell. bot gyff thai cum till amendis befoir or thai dee the quhilke almyghty gode grant thaim to do foir his mekil mercye and his greite grace.

Amen.

TRANSLATION AND NOTES

[THE ORDER FOR MAKING HOLY
WATER.]

...
ing¹ for the casting out of demons and the driving away of diseases, may receive the effect of divine grace, so that everything in the houses or in the places of the faithful, on which this water shall be sprinkled may be free of impurity, may be delivered from injury; that there may there abide no pestilent spirit, no corrupting

¹ The first leaf, which is now lost, contained such parts as the following. There would naturally be, as in most other copies of the Manual, some rubrics directing when and how holy water is to be made. According to the Use to which the present order belongs, the ceremony was performed on all Sundays during the year, and Simples occurring thereon, after Prime and the Capitular Office, or after Capitular Mass, and before Terce, by a priest robed in an alb and a red silk cope, attended by various acolytes, in the middle of the choir, all turning towards the altar. On Doubles, the rite was performed outside of the choir before some side altar, and the blessed water was sprinkled at sext. On Palm Sunday, though it is not a Double, the order for Doubles was followed. First the salt was exorcised and blessed: "I exorcise thee, creature of salt, by the living+God, by the true+God, by the holy+God &c." "Let us pray. We humbly implore Thy infinite mercy, almighty and everlasting God," &c. Then follow the exorcism and blessing of the water: "I exorcise thee, creature of water, in the name of God+the Father Almighty, and in the name of Jesus+Christ, His Son, our Lord, and by the power of the Holy+Ghost, that thou mayest become exorcised water for putting to flight all the powers of the enemy, and mayest have power to root up and cast forth the enemy himself with his apostate angels; by the power of the same Jesus Christ our Lord, Who is to come to judge the quick and the dead and the world by fire." An exorcism is said without "Let us pray," and it always concludes in the manner now indicated—"Who is to come," &c. The service proceeds: "Let us pray. O God, Who for the health of the human race hast created certain very great mysteries in the substance of water; graciously attend unto our supplications, and shed forth the power of Thy blessing on this (here the priest shall look towards the water) element, prepared by manifold

breath; that all the snares of the lurking enemy may be removed; and if there is anything contrary to the safety or the quiet of them that dwell therein, that it may be put to flight by the sprinkling of this water: so that the healthfulness which we intreat by the invocation of Thy name, may be defended from all assaults: through [Thy Son, Jesus Christ our] Lord [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God ever world without end. R^y. Amen].

Here the salt shall be put into the water in the form of a cross² and there shall be said silently,

The Mixture of salt and water be made together: in the name of the *Father* and of the *Son* and of the *Holy Ghost*. Amen.

³ *The Lord be with you*³ [R^y. And with thy spirit].

⁴ *Let us pray.*

O God, the Author of unconquered might, and the King of invincible dominion, Who dost ever gloriously triumph, Who crushest the strength of the adverse power, Who dost overcome the fury of the raging adversary and by Thy great strength overthrowest hostile wickednesses;⁴ trembling and suppliant we pray and beseech Thee, O Lord, favourably to accept, purifications, that Thy creature, Thee in Thy mysteries serv." [ing for the casting out of demons, &c. as above:] "ut creatura tua mysteriis tuis tibi seru" [iens ad abiciendos demones, et reliqua ut supra.] For *abiciendos* (i.e. *abjiciendos*), which is the reading of the Sarum, York, and most other Uses, the Roman has *abigendos*. In a very remarkable Gaelic Treatise in the Lebar Brecc on the Consecration of a Church, mention is made of the psalms and prayers in the pontifical *ad ieciendos demones*. Mr. Olden, in his valuable translation, substitutes *ejiciendos*.

² i.e., by making the sign of the cross with it in the act of putting it into the water.

³ These words are in red by a mistake of the scribe.

⁴ For the use of *nequitia*=wicked spirits, see Eph. vi. 12.

*

graciously to *illumine*, after the manner¹ of Thy

*

mercy to *sanctify*, this creature of salt and water: that wheresoever it shall be sprinkled, by invocation of Thy holy name all the assaults of the unclean spirit may be repelled, and the terror of the venomous serpent may be driven far away and the presence of the Holy Ghost may be everywhere graciously present with us who seek Thy mercy: through [Thy Son Jesus Christ our] Lord [Who with Thee liveth and reigneth] in the unity of the same Holy Ghost, God: Through [all ages of ages. R̄. Amen.]

*The Benediction being now finished, the priest himself before he goes to the altar, shall sprinkle both himself and the people all round about, saying this anthem.*²

Sprinkle me, O Lord, with hyssop, wash me and I shall be whiter than snow.

Ps. [51] Have mercy upon me, O God, according to Thy loving kindness.

The anthem shall be repeated, Sprinkle me.

℣. And according unto the multitude of Thy tender mercies blot out my transgressions.

Sprinkle me.

℣. Glory be to the Father [and to the Son and to the Holy Ghost]: As it was [in the beginning is now and ever shall be, world without end. Amen.]

*There shall be repeated, Wash me, [and I shall be whiter than snow].*³

This above written mode shall be observed in the sprinkling of holy water on all Lord's Days during the year, except from Easter Day until the feast of Holy Trinity.

After these things the priest shall say,

℣. O Lord, show us Thy mercy;

[R̄]. And [grant us Thy] salvation.

¹ More: So Sarum, York, &c. The Hereford like the Roman, &c., more beautifully reads *rose*, "by the dew of Thy mercy."

² Here begins the ceremony familiarly known as *Asperges* from the first word of the *anthem*. It precedes High Mass on Sundays, &c.

³ So Sarum Man., Abdn. Brev. But the York and Roman repeat here *Asperges* and not *Lavabis*.

Without The Lord be with you *but with* Let us pray.

Hear us, O Lord, Holy Father, Almighty and Everlasting God, and be pleased to send from heaven Thy holy angel to guard, comfort, protect, visit, and defend, all who dwell in this habitation⁴: through Christ our Lord. [R̄.] Amen.

This anthem shall be said on all Lord's Days at the sprinkling of holy water from Easter Day until the feast of Holy Trinity. Anthem.

[Ezek. 47, Ps. 118, 4.] I saw water issuing forth from the temple from the right-hand side, and all to whom that water came were healed; and they shall say, Alleluia, Alleluia.

℣. Confess⁴ ye unto the Lord, for he is good, for his mercy endureth for ever.

[℣.] Glory be to the Father, [&c.]: As it was [&c.]

[R̄] And all⁵ to whom [that water came were healed: and they shall say, Alleluia, Alleluia.]

℣. O Lord, show us [Thy mercy];

[R̄] And [grant us Thy] salvation.

The Lord be with you *shall be omitted but not* Let us pray,

Hear us, O Lord, as above.⁶

⁴ Obviously composed to be said in a house or in a monastery, but adopted into this service without the necessary change. The clergy and people usually meeting in a church were supposed spiritually to dwell there. Cf. Ps. 27, 4, *Unam petii*, &c. Occasionally, however, we find the reading "who assemble in this Thy holy Temple."

⁴ *Confitemini* = (1) Confess God's mercies = Thanksgiving.

(2) Acknowledge your sins = Confession.

When we confess our sins, we do so "to the praise of God's mercy." Dutch "Prayer before Sermon."

This verse in the Sarum Missal preceded the General Confession of sins.

In the Mozarabic it precedes the Benedicite, which is Thanksgiving.

⁵ In the Sarum, York, Roman, &c., the anthem is repeated, "I saw water," &c. "*Et repetatur (Rom. repetitur) ant. Vidi aquam.*" The Rathen Manual is the only one that I have seen which does not here repeat the entire anthem.

⁶ By mistake of the Scribe *ut supra* is written in black.

This anthem shall be said on all Lord's Days at the sprinkling of holy water from Easter Day until the feast of Holy Trinity.¹

BLESSING OF THE BREAD ON ALL LORD'S DAYS.²

First of all the priest shall read the Gospel.

In the beginning. *Thereafter he shall say—*

[V.] Blessed be the name of the Lord :

[R.] From this time forth and for evermore.

[V.] Let us bless the Lord.

[R.] Thanks be to God.

[V.] The Lord be with you.

¹ This rubric is unnecessarily written twice by mistake of the scribe.

² In Scotland, as in other countries during the Middle Ages, the Eulogy or Blessed Bread was distributed on all Sundays at the conclusion of public worship. It must be carefully distinguished from the Consecrated Bread, the sacramental Body of the Lord, which was partaken of before the conclusion of the Liturgy, but which at that period very few except the priest usually received. The custom seems to have arisen from the primitive practice of dividing among the clergy and other poor persons such parts of the oblations of the faithful as had been blessed but not consecrated, and it seems also to have been a rudimentary survival of the Agape. To the present day in many parts of Christendom, those who consider themselves unfit to communicate eagerly partake of a special kind of cake or bun that is handed round before or after the Dismissal Benediction of the Liturgy.

In Scotland and Ireland in the time of S. Columba, S. Kenneth, &c., the practice seems to have been different, for S. Adamnan incidentally mentions that an event occurred when S. Kenneth and his monks after none (3 p.m.) being in the refectory and about to begin what might be called their dinner, were proceeding to partake of the Eulogiae.

In the Mediæval Welsh laws attributed to Howel Dda, (W. *Dda*=Gael. *Deagh*, good) we read: "Now the time of that *raith* is between the *Benedicamus* and the Mass-bread." The occasional character of the *Benedicamus Domino* said after the Post Communion Prayers points to the invariable *Benedicamus* after the Last Gospel as the formula to which reference is made (see the ordo given above.)

The reading of John i. 1-14 at the close of the service, a custom not indicated in Missals older than the twelfth century, has come to be an integral portion of the Roman Rite.

[R. And with thy spirit.]

Let us pray.

Bless, O Lord, this creature of bread, as Thou didst bless the five loaves in the desert; that all who taste it may receive therefrom health as well of body as of soul. In the name of the Father [and of the Son and of the Holy Ghost. Amen.]

And after holy water shall have been sprinkled on the bread, it shall be distributed to the people.

ORDER FOR THE CELEBRATION OF ESPOUSALS.³

The man and the woman shall be placed before the door of the church, in the presence of God, the priest and the people; the man on the right hand side of the woman and the woman on the left hand side of the man.⁴ Then shall the priest ask⁵ the banns,⁶ and thereafter the priest shall say :

³ On the whole subject of the marriage service see the very valuable paper by Dr. Wickham Legg in the Transactions of the S. Paul's Ecclesiological Society, vol. iii. p. 165, &c.

⁴ Many manuals give directions about not contracting marriages within the forbidden degrees, and not celebrating them except at the proper seasons—From 13th Jan. to Septuagesima, after Low Sunday till the Sunday before the Ascension, from Trinity Sunday till Advent.

⁵ Though this expression sounds odd to those who are accustomed to "proclaim" or "publish" or "cry" banns, yet it was formerly the recognised idiom. I am informed that the phrase is still used in England.

⁶ The form with which the banns were cried just before the marriage service began, was as follows (it is omitted in this Manual): "Ecce convenimus huc, fratres," &c., it will be more interesting in *lingua materna*: "Lo, brethren, we are comen here before God and His angels and all His hallowis, in the face and presence of our moder holy Chyrche, for to couple and to knyt these two bodyes togyder, that is to saye, of this man and of this woman, that they be from this tyme forth, but one body and two soules, in the faith and lawe of God and holy Chyrche, for to deserue everlastynge lyfe, what somuer they may have done here before." (York Man.) Or as it appears in a MS. in the Fothergill collection, York Minster Library, "Frendys, ye cawse of our comynge at yis tyme es for ye worthy sacrament off Matrimone, the qwyll es for to cupyll two persons in one wyll, ayere of

I admonish you all that if any of you knows anything to hinder these young people from being¹ married, he shall now declare it on peril of his soul.²

The same admonition shall be made to the man and to the woman, that if anything shall have been done secretly by them, or if they shall have vowed away anything or in any manner shall know anything regarding themselves to hinder them from being lawfully married, they shall then declare it.

If anyone allege any impediment, he shall give caution for the proving of it, and the espousals shall be deferred until the truth of the matter be known. But if they allege no impediment, the priest shall inquire as to the woman's dowry. The priest shall not betroth nor consent to a betrothal between a man and a woman before the third proclamation of banns. And banns are bound to be asked on three days that are solemn and not successive, so that between each couple of solemn days, at least one week-day shall fall.

After this, the priest shall say to the man, in the hearing of all, in the mother tongue:

N. Wilt thou have this woman as thy spouse, and love, honour, keep and guard her, whether she be well or ill, as it becomes a husband to

yam gowernynge one sawle." "Admoneo, &c.," is thus translated in the same MS.: "Allsso, frendys, it is nocht unknowen unto zow yat efftyr ye forome and use of holy kirke, yt N. and N., ye qwyk er here precent, hase bene spirred thre solemne days in ye kirke, no lettyng ne none ympedyment fond, bott yat yay may go togydir efter the law and forome off haly kyrke; bott Zitt as for ye more sekyrnes yet I spirr ye beynis off ye forsayde N. and N., iff yr l'e any man can tell us any lettyng or impediment, tell us now or newyr." This dialect, presumably Northern, closely approximates Broad Scots. Qwyk = whilk; sekyrnes = siccarness; spirr = speir, &c.

¹ Sarum and York add *legitime*, lawfully, and omit *sub anime periculo*.

² Also I charge you both and eyther be yourself, as ye wyll answer before God at the day of dome, that yf there be any thyng done pryuely or openly betwene yourselfe, or that ye knowe any lawfull lettyng why that ye may nat be wedded togyder at thys tyme, say it now or (=ere) we do any more to this mater. (York Man.)

act towards his wife; and leave all other for her, and cleave to her alone so long as the life of both shall continue?

He shall answer, I will.

Again, the priest shall say to the woman:

N. Wilt thou have this man for thy spouse, and obey, serve, love, honour and guard him as it becomes a wife to act towards her husband; and leave all other for him, and cleave to him alone, so long as the life of you both shall continue?"

She shall answer, I will.

³ Then shall the woman be given⁴ by her father or by her friends: and if she is a spinster, she shall have⁵ her hand uncovered; if a widow, covered. And let the man receive her in the faith of God and in his own, to be kept as he hath vowed.⁶ And let him hold her right hand in his own right hand, and so let the man pledge his faith to the woman, using the words in reference to the present⁷ (the priest instructing him) I, N. tak the, &c. . . . treuthe,⁸ withdrawing his hand.

³ Here according to the York Man. the priest says:

"Who gyues me this wyfe?" Then shall the woman, &c., as above.

⁴ To the Church (Ecclesiae.)

⁵ For *viro per* read *habeat*, as in all the other Manuals that I have examined.

⁶ "Before the priest" (*coram sacerdote*) is usually added here.

⁷ *Per verba de presenti*. When the words were used *de presenti*, the service was an actual and complete marriage followed immediately by the beginning of a conjugal life. When they were used *de futuro*, the service was a betrothal, which, however, was not a mere engagement or mutual promise, but a sacramental and permanent union a true marriage, except that it was not to be realised till some future and more convenient season. The service exhibited here was intended for a marriage strictly so called and not a mere betrothal, and therefore the words were to be used *de presenti*.

⁸ *Sarum*—"I tak the N to my wedded wif to haue and to holde fro this day forward for bettere for wers, for richere for pouerer: in sykenesse and in hele tyl dethe us departe zyf holy chirche it wol ordeyne and therto y plight the my trouthe."—"I N. take the N. to my wedded housebonde to haue and to holde fro this day forward for better for wors: for riche for pouer: in

Then shall the woman say, the priest instructing her: I tak ye N. . . . treuthe, with-drawing her hand.

Then shall the man place gold, silver, and a ring upon a shield or book,¹ and then the priest shall say:

The Lord be with you: [R.² And with thy spirit.]

Let us pray.

Thou that art the Creator and Preserver of human kind, Giver of spiritual grace, the Bestower of everlasting salvation. O Lord, send down Thy blessing upon this ring, that she who is to wear it shall be armed with the might of thy heavenly protection, that it may profit her unto everlasting salvation: through Christ our Lord. [R. Amen.]

Let us pray.

Prayer.

sykenesse and in hele; to be bonere and buxum in bedde and atte borde tyl dethe us departe zif holy chirche it wol ordeyne and therto y plight the my trouthe."

York—"Here I tak the N. to my wedded wyfe, to haue and to holde, at bedde and at borde, for fairer for fouler, for better for warse, in sekenesse and in hele, tyl dethe us departe, and thereto I plyght the my trouthe." The bride uses the same words substituting "husbande" for "wyfe."

Hereford (Missal): "I N. underfyngye ye N. for my vvedded vvyf, for betere for vvorse, for richer for porer, yn sekenes and yn helye, tyl dey us departe, as holy church hay ordeyned, and yerto y plyght ye my trovvye." The bride says the same, changing "vvyf" to "housbunde," and after "helye," adding "to be boxum to ye."

S. Asaph: "Ich N. take the N. to my weddid wyfe for fayrore for fouloure, for ricchere for porer, for betere for wers, in siknesse and in helthe, forte deth us departe and only to the holde, and tharto ich plyz the my treuthe." The woman: "Ich N. tak . . . husband . . . helthe, to be boner and buxum in bedde and at bord, &c."

¹ In some Manuals the priest here asks if the ring has previously been blessed or not. If it has been blessed already, the two following prayers are omitted. The ring is strictly one of the *arrhae* gifts or pledges from the bridegroom to the bride. In some foreign rites provision is made for blessing one ring for the man and another for the woman.

² And so always.

Bl~~ess~~ess, O Lord, this ring which we bless in Thy holy name, that whosoever shall wear it may abide in Thy peace and continue in Thy will and live in Thy love and increase (therein) and come to old age and be preserved unto a long life: through [Thy Son Jesus Christ our] Lord, [Who liveth and reigneth with Thee in the unity of Holy Ghost, God ever world without end. R. Amen.]

Then shall holy water be sprinkled on the ring. Thereafter the bridegroom shall take it with his three chief fingers, and guided by the presbyter shall begin at the bride's thumb, saying, In the name of the Father: at the second finger and of the Son: at the third finger and of the Holy Ghost: at the fourth finger of the woman (acc. to Decr. 30, question 5) Amen, and there he shall leave it. For in the fourth finger there is a certain vein proceeding to the heart³ and by the chime of silver there is represented the internal affection which ought always to be fresh between them.

And the bridegroom holding the bride's hand, shall say (the priest instructing him.) With this ring I wed thee, In the name of the Father: this gold and silver I give thee, and of the Son: Faith and fellowship I promise thee to my life's end, and of the Holy Ghost. Amen.⁴

³ *Medicus* is the adjective designating the finger next the little finger. It is also called *digitus anularis*. *Medicus* must not be mistaken for *Medius*, which is applied to the middle finger.

⁴ This is a more exact description of the ceremony mentioned in the previous paragraph:—

Sarum: "With this ryng. I the wedde and this gold and siluer. I the zeue and with my body. I the worschipe, and with all my worldliche catel. I the endo we." *Then* "in the name," &c. *as above*. *York*: (after the ring ceremony) "With this ryng I wedde the, and with this golde and silver I honoure the, and with this gyft I dowe thee."

Hereford: "Wyy yys ryng y ye vvedde, and yys golde and seluer ych ye honoure." Then follows the placing of the ring.

S. Asaph: Wyth this gold ryng y ye wedde: gold and silver ich ye zeue; and with my body ich ye worschep; and with all my wordelych catel I ye honoure." Then the ring. (*Wordal* instead of *world* is common in the N.E. of Scotland, also *wordelie* for *worldly*.)

In various manuals these vernacular formulae (which are often given in Latin also) are called the *verba sacramentalia*. It will be noticed that our manual here differs slightly from others.

What shall the "morwyn" ¹ gift be?
Then they shall bow their heads and the priest shall say the blessing:

Blessed be ye of the Lord, who made the world out of nothing. Amen.

Thereafter there shall be said this psalm ² (68, 28-30.)

Command, O God, thy strength; stablish O God, the thing that thou hast wrought in us.

From thy Temple at Jerusalem: shall Kings bring presents unto thee.

Rebuke the wild beasts of the reed: ³ let there be a gathering of the bulls among the cows of the peoples, that they may shut out those that have been proved with silver.

Glory be to the Father, &c.

As it was, &c.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father. ⁴

[V.] And [lead] us not [into temptation];

[R.] But deliver us from evil.]

Let us bless the Father and the Son with the Holy Ghost:

¹ Though it is not so stated, this question was asked by the priest. The *morwyn gyfte* was the *dos* given by the bridegroom to the bride. The priest was bound to see that she was duly provided for. If the bridegroom endowed the bride with land, she went down on her knees beside him and kissed his right foot, while he instantly raised her up.

² An instance of the custom of giving this title to a portion of a psalm.

³ That dwell among the reeds.

⁴ The words "Our Father, &c," silently or in a low tone by all present, down to the clause "And lead us not" which is said aloud by the priest alone, and the choir or people answer "But deliver, &c," as a response. According to Roman custom the words *Pater noster* are said aloud by the priest. If the Sarum rubric on the subject is rightly understood, the whole prayer was said silently except the last two clauses.

V. ⁵ Let us praise and exalt Him above all for ever.

V. Let us praise the Lord Whom the angels praise:

V. To Whom the cherubin and seraphin cry aloud, HOLY, HOLY, HOLY. ⁶

V. O, Lord, hear [my prayer:]

R. And let my cry [come unto thee.]

V. The Lord be with you.

[R. And with thy spirit.]

Let us pray.

The God of Abraham, the God of Isaac, the God of Jacob, be with you; and Himself join you together, and fulfil His blessing upon you: Who liveth and reigneth [with God the Father ⁷ in the unity of the Holy Ghost; through all ages of ages. R. Amen.]

God the Father bless you; Jesus Christ keep you; the Holy Ghost enlighten you. The Lord make His face shine upon you, and be gracious unto you; turn His countenance unto you, and give you peace: And fill you will all spiritual blessing unto the remission of your sins, that you may have life eternal, and may live ever world without end. ⁸ [R.] Amen.

Here they shall enter the church (proceeding) to the step of the altar, and the priest in going shall with his ministers ⁹ *say this psalm*, Blessed are all they [Ps. 128.] *with* Glory be to the Father, &c. As it was [in the beginning, &c.] *without note, with* Lord, have mercy, Christ, have mercy, [Lord have mercy.]

⁵ V ought to be R. and the words "Let us praise, &c.," ought to be repeated after the next two verses.

⁶ These two verses are not in the York Manual, nor in some copies of the Sarum. They are in the Marriage Service of the Hereford Missal.

⁷ This is the correct mode of "concluding" this prayer. Note that Abraham's God is the Son.

⁸ An expansion of the threefold sacerdotal benediction of Numb. vi. 24-26.

⁹ "Minister" is the usual word for a deacon, but sometimes, as here, the word is applied to any subordinate cleric.

Then the bride and bridegroom shall prostrate themselves before the altar-step, and the priest shall ask the congregation to pray for them and to say,¹

Our Father.

[V.] And [lead] us not [into temptation ;]

[R.] But deliver us from evil.]

[V.] Save thy servant and hand maiden ;

[R.] O my God, for they trust in thee.

[V.] Send them help, O Lord, from the sanctuary ;

[R.] And defend them from Syon.

[V.] Be unto them, O Lord, a tower of strength ;

[R.] From the face of the enemy.

[V.] O Lord, hear [my prayer ;]

[R.] And let my cry come unto thee.]

[V.] The Lord be with you.

[R.] And with thy spirit.]

Let us pray.

The Lord bless you out of Sion, that you may behold the good of Jerusalem, and behold your children's children, and peace upon Israel. Through Christ [our Lord. R. Amen.]

Let us pray.

God of Abraham, God of Isaac, God of Jacob, bless these young people, and sow in their members the seed of life eternal, that whatever they may learn to be for their advantage, that they may desire to do ; Through Thy Son Jesus Christ, the Redeemer of men ; Who liveth and reigneth [with Thee the Father,² in the unity of the Holy Ghost, God ever world without end. R. Amen.]

Let us pray.

³ Look down from heaven, O Lord, and bless this covenant. And as Thou sentest Thy holy angel Raphael to Tobias and to Sara the daughter of Raguel : so, Lord, be pleased to

¹ *Dicens*, (saying,) ought to be *dicendo* (by saying) as in other Manuals.

² Observe that Abraham's God is here called the Father cf. *supra* p. 36. The Father and the Son are the same Substance, though not the same Person.

³ Omitted in the York Manual.

send down Thy blessing on these young people, that they may continue in Thy will, and abide under Thy protection, and live in Thy love, and come to old age, and be made worthy and peaceful, and be enriched with length of days : Through Christ [our Lord. R. Amen.]

Let us pray.

Graciously look, O Lord, upon this Thy servant⁴ and upon this Thy handmaiden⁴ that they may receive the heavenly blessing (pronounced) in Thy name, and may in safety behold their sons' and their daughters' children unto the third and fourth generation, and persevere in (doing) Thy will and hereafter attain unto the kingdom of heaven : Through Christ [our Lord. R. Amen.]

Let us pray.

Almighty and everlasting God, who by His own might united our first parents Adam and Eve ; Himself sanctify and bless your bodies, and join you in a fellowship and love of true affection : Who liveth [and reigneth with God the Father in the unity, &c.]⁵

Then shall the priest bless them, saying :

Almighty God bless you with every heavenly blessing, and make you worthy in His presence : cause the riches of His grace to abound in you, and instruct you by the word of truth ; that you may be able to please Him both in body and in soul. R. Amen.

When all the aforesaid prayers have been finished, they⁶ shall be brought within⁷ the presbytery⁸ namely between the choir and the altar on the south side, and the woman shall be placed

⁴ In the early printed copy of the Sarum Manual with which we have chiefly compared our MS. the word *look* (*respice*), is here twice in black, but other copies have it in red, signifying that at these words the priest was to look towards the bridegroom and bride respectively.

⁵ This prayer, the wording of which differs somewhat in various manuals, is usually concluded, "Through Christ our Lord. R. Amen," i.e. it invokes the Father and not as in the text, the Son.

⁶ The bride and bridegroom.

⁷ *Intra*. Another reading, *illis* they (having been brought in.)

⁸ The part of the church occupied during divine service by the presbyters : its position is indicated in the text.

on the right hand side of the man, that is to say, between him and the altar: and there shall be begun solemnly the mass of the Holy Trinity.¹

[BRIDAL MASS.]

¹ According to the Roman Rite, if the "Blessing of the Nuptials" is to be given on a Sunday or a Double of the I. or II. class, the Mass of the Day is said with the Gloria in Excelsis and the Creed, and the Bridal Mass proper is "commemorated," that is, its prayers are said after the prayers of the day, each after each, but with the addition of the prayers *Propitiare, Deus qui potestate and Deus Abraham*. On all other days there is a complete mass for the marriage service. The Epistle is Eph. v. 22-33: the Gospel, Matth. xix. 3-6, and the Introit. Gradual, and Communion are proper. The Gloria in Excelsis and the Creed are not said.

The Bridal Mass of the Rathen Manual is a Votive Mass of the Holy Trinity, which is not to be confounded with the Mass in the Proprium de Tempore for Trinity Sunday. A Votive Mass has no relation to any particular day, but may be said at any time. The Votive Mass of the Holy Trinity is used for various occasions, e.g. for a General Thanksgiving, with the *Missal pro Gratiarum Actione incorporated*; in some missals it is appointed as an early morning service for all Sundays, &c.

In the Bridal Service of the text, the Votive Mass of the Holy Trinity has certain modifications: viz., the Nuptial Mass proper is not "commemorated," but its prayers are joined on to those of the Trinity, making in each case one prayer and not a collect and a commemoration. The prayers of the Nuptial Mass proper, except the secret, are the same as in the Roman. For the Epistle of the Mass *De Trinitate* there is substituted the Epistle of the Bridal Mass, 1 Cor. vi. 15-20. So with the Gospel, which is the same as in the Roman. Then, of course, the Additional Blessings are inserted from the Nuptial service. Also the Gloria and the Creed are said. The Rathen Bridal Mass is the same as the Sarum, except that after the Gradual the latter adds certain Verses for Eastertide, and a Sequence, which is *Alma Chorus*, (containing the Names of Christ.) In the York Manual the Service is the same, except that the Gospel is John, iii. 27-29; the Secret is that which appears in the Roman. There are no special Verses for Eastertide, and usually there is no Sequence, but one MS. has a Sequence *De Trinitate*. Similar slight variations will be found in other Uses. Leofric's Sacramentary has a Bridal Preface; which is the same as that given in the Gelasian; a 12 cent. Pontif. at Magdalen Coll. Oxf. has Mark x. 1-9, for the Gospel; the parish Missal of Hanley Castle directs the bride and bridegroom to carry lighted tapers as they go from the door to the altar: &c. &c.

[Office.]² Blessed be the Holy Trinity and Undivided Unity: we will give thanks to Him,³ because He hath dealt bountifully with us. In *Eastertide*, [add] Alleluia, Alleluia. *Psalm*. Let us bless the Father and the Son with the Holy Ghost. [Anthem repeated; Blessed be the Holy Trinity as above. Glory be to the Father, &c. *Ant. repeated*: Blessed be the Holy Trinity, &c.]

Kyrie eleison, [*ter*. Christe eleison, *ter*, Kyrie eleison, *ter*] with its versicles.⁴

These two following prayers shall be said under one, Let us pray, and under one, Through [Thy Son Jesus Christ] our Lord, &c.⁵

Almighty and everlasting God, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us steadfast in this faith and thereby evermore defend us from all adversities. *Pr*. Hear us, almighty and merciful God, that what is performed by our office

² After the Confession (*Dicto Confiteor*) and other opening formula, all of which being invariable are not inserted above, the celebrant began the "Anthem at the Introit," in Service books of this Use more commonly called the Office. In the Modern Mass, if it was not so always in the Roman, the second repetition of the *Anthem* is omitted.

³ So translated in deference to English usage. In the original the Blessed Trinity is always feminine.

⁴ In the Sarum and some other Uses, the nine repetitions of the Kyrie eleison were interspersed on certain occasions with verses, or suffrages. These may be seen in "The Sarum Missal, in English," published by the Church Press Co., 1868.

⁵ In the Liturgy when two or more collects are recited in succession, *Let us pray* is said before the first and before the second only. The Conclusion *Through thy Son Jesus Christ our Lord, who with Thee liveth, &c.*, or whatever other form it may take, is said after the first and after the last only. The number of collects that may thus be set in a series must at the Liturgy be always, 2 or 3 or 5 or 7. One is used on Doubles. Four and six are never allowed. Two are allowed only on Sundays within Octaves; on the week-days within certain Octaves; in Passiontide and a few other occasions. The rubric in the text means that the two prayers provided shall be said as a single prayer.

and ministry may by Thy blessing be brought to full effect: Through [Thy Son Jesus Christ our Lord, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God ever world without end. *R.* Amen].

Also, Epistle of the Blessed Apostle Paul to the Corinthians. [1 Cor. vi., 15-20.]

Brethren: Know ye not that your bodies . . . glorify and bear ye God in your body.

Gradual.—Blessed art thou, O Lord, Who beholdest the deeps, and sittest upon the cherubin.

Verse.—Bless ye the God of heaven, Who hath dealt bountifully with us.

Alleluia [Alleluia.] *Ps.* Blessed art thou, O Lord God of our fathers, and worthy of praise for ever and ever. Alleluia.

[✠ *The Holy Gospel*] according to Matthew, [xix., 3-6]. At that time: The Pharisees came to Jesus put asunder.

*I believe.*¹

Offertory.—Blessed be God the Father and the Only-begotten Son of God, and the Holy Ghost, because he hath dealt bountifully with us. *In Eastertide* [add] Alleluia, Alleluia.

*Secret.*²

Sanctify, we beseech Thee, O Lord God the Holy Trinity, by the invocation of Thy holy name, the offering of this oblation, and thereby, through the co-operation of the Holy Ghost, make ourselves to be to Thee an eternal sacrifice.³ *Another Secret.* Attend, O Lord, unto our supplications, and graciously and favourably receive this oblation which we offer unto Thee for Thy servants whom Thou hast been pleased to bring to maturity of age and unto their bridal day: Through [Thy son Jesus Christ our Lord, Who, &c.] *and they shall be concluded under one* Through . . . our Lord.

¹ The Creed commonly called the Nicene.

² The Prayer said silently by the priest after the first oblation of bread and wine and the other rites of the offertory. It is sometimes called the *Super Oblata*.

³ Per of the original has been inserted by a mistake of the scribe in copying it out of the *Missa De Trinitate*, in which as a simple Votive Mass, it would be correct.

Preface. [It is very meet, right and our bounden and healthful duty that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty and Everlasting God:] WhowithThineOnly-begotten [and the Holy Ghost, art One God, One Lord, &c., as on Trinity Sunday: ending Holy, Holy, Holy, &c.]

After the Sanctus the bride and bridegroom shall prostrate themselves in prayer at the altar-step, and there shall be extended over them the Bridal Pall,⁴ which four clerks in surplices shall hold by the four corners.⁵

Then after Through all ages of ages [*R.*] Amen, *shall have been said, but before he shall say* The Peace [✠] of the Lord [be ✠ with you ✠ evermore. *R.* And with thy spirit,] *after the fraction of the eucharist has been performed in the usual way, and the host has been put down on the paten in three broken parts,⁶ the priest turning to the bride and bridegroom, while they again kneel under the Pall, shall say the following prayers in the tone of the Lesson, after this manner:*

The Lord be with you.

[*R.* And with thy spirit.]

Let us pray.

Be favourable, O Lord, unto our supplications, and graciously bless the ordinance which Thou hast appointed for the increase of human kind, that that which by Thy authority is joined together, may by thy assistance be made fruitful; Through Christ our Lord. [*R.*] Amen.

Let us pray.

O God, Who by Thy mighty power hast made all things of nothing; Who, after Thou hadst in the beginning set in order the whole creation, didst make man after Thine image, and didst provide for him the inseparable help of woman,

⁴ This corresponds to the Canopy (erected on four poles) under which the Marriage ceremony is performed among the Jews.

⁵ The party remain in this position during the recitation of the Canon, until the Lord's Prayer and the Fraction with which it is concluded.

⁶ Before he says *Libera nos*—Roman.

in such wise that Thou gavest unto the woman's body to take its beginning out of man's flesh, teaching that it should never be lawful to put asunder that which it hath pleased thee to form out of one :

This clause¹ is not said in second marriages ; O God, Who hast consecrated the marriage bond of² such an excellent mystery, that by the covenant of matrimony Thou mightest signify the Mystic Union of Christ and the Church :

O God, by whom the woman is joined unto the man, and the fellowship, ordained in the beginning, is endowed with that blessing which alone was not taken away by the penalty of original [sin]³ and by the judgment of the Flood: look mercifully upon this Thy handmaiden⁴ who is here to be brought into union with an husband, and⁵ desires to be placed under thy protection.⁶ May there be upon her the yoke of love and peace; may she be a faithful and chaste spouse in Christ, and a continual imitator of the sainted women; may she be loving to her husband like Rachel; wise like Rebecca; long-lived and faithful like Sarah. May the author of falsehood⁷ never gain from her doings any advantage over her. May she remain true to the faith and the commandments.⁸

¹ Namely, that which follows: This part of the prayer is called the Sacramental Benediction. It contains that which gives Marriage its Mystic or Sacramental character.

² *Ex*, from, of; some Manuals omit *ex*, giving *Deus qui tam*, etc. The compilers of the English Prayerbook seem to have regarded *mysterio* as a dative.

³ *Peccati* has been omitted here by mistake of the scribe. It occurs in other manuals and in missals.

⁴ Note that this bridal blessing has the woman chiefly in view. Some manuals have here *respice*, i.e., the priest is to look towards her.

⁵ *Que* occurs in some manuals (*tudque*): it is omitted here, as also in the York Manual. The Surt. Soc. edition inserts (*et*) as necessary to the sense.

⁶ So that (1) God may give her grace to fulfil her duties; and that (2) God may defend her cause if she should in future be wronged. Gen. xxxi. 50-53.

⁷ For *actor* the common and correct reading is *auctor*: less literally, the father of lies.

⁸ Or, faithful to her troth and her duty.

Joined to one husband may she shun all forbidden ways. May she fortify her own weakness by the might of self-discipline. May she be for modesty grave, by purity venerable, in he[avenly] doctrines⁹ [learned and wise. May

⁹ One leaf is here wanting from the MS. In all Manuals of the same type, the Bridal Blessing is immediately followed by a long rubric beginning *Notandum [est] quod hec clausula* Deus qui tam, &c.; prohibiting the use of that clause in second marriages, and giving the reasons. This kind of benediction, or consecrating formula, ought not to be repeated: for that which has once been blessed, remains so for ever; the first benediction holds, and to repeat it would be to cast doubts on its efficacy. When, therefore, widows or widowers remarry, since they have already been effectively consecrated, this sacramental blessing is not repeated. A second marriage does not represent the Mystic Union between Christ and his church, to which this benediction has reference. First marriages were appointed by the Lord; second marriages were only permitted. The first marriage is the sacrament, the second is a continuation of the same sacrament. If, therefore, a widower marries a widow, this blessing is not repeated. If a widow marries a bachelor, in that case also it is not said, because the woman has been blessed already and consecrated flesh draws the unconsecrated that is joined to it in marriage into its own state. On the other hand if a virgin marries a widower, the benediction is said, on account of the position (in the sacramental figure,) of the bride as representing the church. It is also said in the second marriage of a widow's widower and of a widower's widow who had not been blessed in the first marriage. These remarks apply to the sacramental blessing only; all others are said indifferently in all marriages. "And this question was discussed and determined in the Sacred Palace at Rome, and brought over (*translata*) into England by Master John Haysted A.D. 1321; and the cause of the discussion was, because a multitude of priests had at that time assembled at the Apostolic See to obtain the benefit of absolution for having indiscretely conferred blessings on second marriages. Therefore, on this point, a new statute is passed which thus begins: 'Desiring to put an end to the ancient controversy, we declare by this edict,' &c. It is given in full in many Manuals. The rubric proceeds, "Here it may be asked," &c., as in the text.

After the lacuna in our MS., we find ourselves at the above passage "this question was discussed," &c., but the references to Haysted and to the cause of the issuing of the Decree, as also the extract from the Decree are omitted.

Vide Decr. Greg. IX. lib 4. c. 21, 3.; lib. 1. c. 21, 5.

she be a fruitful wife: may she be approved and innocent: and may she come to a desirable old age, and see her children's children unto the third and fourth generation: and attain to the rest of the blessed and unto the Kingdom of heaven. Through Thy Son Jesus Christ, &c. Through all ages of ages. *Ry. Amen*].

was discussed and determined in the sacred palace of the Lord Pope, in the year of the Lord MCCCXXI. Here it may be asked why second nuptials are not blessed. To this I answer that second marriage, although, when considered in itself, it is a perfect sacrament, yet considered in its order, with regard to the first sacrament, it has sacramentally somewhat of a defect, for it has not the full significance, since the flesh is not one¹ [as it is in the marriage of Christ and the Church, and by reason]² of this³ defect, the blessing is taken away from⁴ second marriages. But this is to be understood of second marriages, that are second [on the part of the man and]⁵ on the part of the woman only.

For if a virgin contract marriage with one who had a former wife, nevertheless the nuptials are blessed. There is preserved also in some measure the signification [even]⁶ in the order at first marriages. For Christ, although he has one Church espoused to him, nevertheless has many persons espoused to him in the one Church; but the soul cannot be the spouse of any other than Christ, for union with the devil is fornication, and not spiritual marriage. And for this reason, when a woman marries the second time, the nuptials, because of the defect of the sacrament, are not blessed.

¹ Instead of a union of two in one as of Christ and his Church, there is a union of more than two, which spoils the figure.

² Omitted by mistake of the scribe.

³ For *unius* of one, read *huius* of this.

⁴ *i.e.* is not said in.

⁵ Other Manuals contain these words; they have been omitted here by mistake of the scribe.

⁶ Etiam MSS.

⁷ By marriage a man enters into the holy state of matrimony with one wife, although the one wife, may be (successively) different persons.

After these things the priest shall turn to the altar and shall say: The peace of the Lord be with you evermore and Lamb of God in the usual manner. Then shall the bride and bridegroom rise from prayer, and the bridegroom shall receive the Pax from the priest, and shall present⁸ it to the bride, kissing her, and none other, neither he nor she. But the clerk receiving the Pax directly from the presbyter shall present it to the others according to the usual custom.

Communion.—We bless the God of heaven, and before all the living we will give thanks unto Him, because He hath dealt bountifully with us. *In Eastertide, Alleluia, Alleluia.*

Post Communion.

Let us pray.

May we be profited unto salvation, O Lord God, by the reception of this sacrament and by our continual confession of the Holy Trinity and⁹ of the indivisible Unity of the Same. *Another Post Com.* We beseech Thee, almighty God, accompany with thy gracious love¹⁰ the ordinances of thy providence, that what thou dost unite in lawful fellowship thou mayest keep in lifelong peace: Through [thy Son Jesus Christ] our Lord, [who liveth and reigneth, &c.]¹¹

After mass there shall be blessed some bread and wine or any pleasant drink¹² in a vessel, and they shall taste of it in the name of the Lord, saying thus:

'The Lord be with you. [Ry. And with thy spirit.]

Let us pray.

Bless O Lord this bread and this drink and this vessel as Thou didst bless the five loaves in the desert and the six water pots in Cana of

⁸ *Ferat*, the technical expression for giving to another, the object called the Pax is *ferre pacem*.

⁹ *Que* omitted by mistake of the scribe.

¹⁰ *Amore*. Roman, *favore*.

¹¹ The York Manual prescribes a special benediction to be said, "with the chalice." The Roman Bridal Mass has also a special prayer of benediction at the end.

¹² *Bonum potabile*. A glass of wine is drunk in like manner at the end of the Jewish marriage service, after which the glass is broken to pieces.

Galilee, that all who taste thereof may be healthy, sober, and undefiled, O Saviour of mankind, Who livest [and reignest ever world without end. R̄. Amen.]

BLESSING OF THE BED.

On the night following when the bride and bridegroom shall have retired, the priest shall approach and bless the bed,¹ saying thus :

The Lord be with you. [R̄. And with thy spirit.]

Let us pray.

Bless, O Lord, this bed and all who rest therein, that they may abide in Thy peace, and persevere in doing Thy will, and live in Thy love, and come to old age, and be enriched with length of days : Through Christ our Lord. [R̄. Amen.]

Blessing on the bed only.

The Lord be with you. [&c.]

Let us pray.

Bless, O Lord, this couch, Thou that sleepest not nor slumberest : Thou that keepest Israel, keep Thy servants as they rest in this bed, from all the fantastic illusions of demons : keep them when they lie awake, that they may meditate in Thy precepts and while they sleep that they may feel Thy presence during their slumber, and here and everywhere be always defended by Thy help. Through Thy son Jesus Christ our Lord, [who liveth, &c.]

Then shall be said the blessing on them in the bed, with Let us pray.

God bless your bodies and your souls and put His blessing upon you as He blessed Abraham, Isaac and Jacob. [R̄.] Amen.

Another blessing with Let us pray.

¹ In more modern rituals this ceremony is omitted or expressly forbidden, owing to the scandals to which it gave rise. Sometimes it is placed under stringent regulation, e.g. (Rituale Constantiense 1846) "If from laudable piety the persons to be married request that their bed shall be blessed, let this blessing be said (*fiat*), in the early morning before the feast ; and let there be present at it only the father and mother of the spouses, or else two or three persons of the graver sort.

The hand of the Lord be upon you, and send you His holy angel to guard you all the days of your life. Amen.

Also another blessing.

The Father, Son and Holy Ghost, who is Three in number and one in Godhead,² grant you his blessing. Amen.

Having performed these things he shall sprinkle them with holy water ; and so the priest shall depart and leave them in peace.

[CHURCHING OF WOMEN.]

Blessing for the Purification of a Woman after childbirth, before the door of the Church, after this manner.

Psalm—I will lift up (121).

Psalm—Blessed are all they (128).

Kyrie eleison, Christe eleison. [Kyrie eleison.]

Our Father.

And [lead] us not [into temptation :

[But deliver us from evil.]

℣. [O Lord] Save thy handmaiden.

[R̄.] O my God, for she trusteth in thee.³

℣. O Lord, hear my prayer ;

[R̄. And let my cry come unto thee.]

℣. The Lord be with you :

[R̄. And with thy spirit.]

Let us pray.

O God, Who hast delivered this Thy handmaiden from the peril of childbirth : grant unto her to be devout in Thy service that she may faithfully fulfil her course in this world, and may finally attain unto rest and life eternal⁴ under the wings of Thy mercy : Through [Thy Son Jesus Christ] our Lord, [Who liveth, &c.]

Then he shall sprinkle her with holy water, receive⁵ her into the church by the right hand and say, Enter into the temple of the Lord, that thou

² *Munimine* : *Numine* is meant, but some Manuals have *Nomine*. In the York Use the service ends with the censuring of the bed.

³ After this some manuals have, *Be to her a tower of strength : From the face of the enemy.*

⁴ Read *perpetuam vitam et quietam* or *quietem perpetuam* as in other Manuals.

⁵ The common reading is *inducat* lead.

mayst have life eternal, and mayst live ever world without end. [R.] Amen.

[THE ORDER FOR MAKING A CATECHUMEN.]

The order according to which infants are to be made catechumens.¹ The godfathers and god-

¹ The Baptismal Ceremonies of the ancient Church were grouped under five parts :

1. The Consignation and Exorcism, on the person's reception as a catechumen. The office was sometimes entitled *Ad Christianum Faciendum*, and the catechumen was henceforth regarded as a Christian, though as yet an imperfect one, or rather, in the state of being made a Christian. He remained under instruction and probation, for a certain period of months or even years. In later centuries the office was retained, but it became a mere preliminary part of the baptismal rite, being performed immediately before it. In the early Scottish Church, children were made catechumens on the eighth day (*S. Patr. Can.*) and remained such (except in cases of necessity) till the yearly seasons of baptism (Easter and Pentecost.)

2. The Consecration of the element. This was performed on the Eves of Easter and Pentecost, and also at other times if necessary. The chief part of this office was the Preface and other prayers, including the Words of Institution, in all which there was a resemblance to the Consecration of the Eucharist. In many baptisms water already consecrated was used, and therefore this part of the service was omitted.

3. The Act of Baptism proper.

4. Confirmation, the essence of which consisted in sacramental unction with hallowed oil. In the West this rite has always been administered by a bishop. When a bishop was not present at the baptism, one was sought out as soon as possible, to complete (*consummare*) the rite. As dioceses increased in size, the normal period was extended to within seven years. Finally it became the regular custom to bring the child to be anointed by the bishop at the age of seven years. But originally the separation of baptism and the sacramental anointing was exceptional. Numerous authorities can be quoted.

5. First Communion. The child having been baptized and anointed, was immediately taken to the altar and communicated. An old *Ordo Romanus* forbids women to suckle their children between baptism and first communion.

Other ceremonies were—the giving of a white robe to the newly baptized, putting a taper into his or her hands, the kiss of peace, laying on of hands, tasting of milk and honey, washing of the feet (*John xiii. 1-15*), benediction.

During the age to which the *Rathen MS.* belongs, the five parts of the whole were usually inscribed in Manuals

mothers shall come² with the infant to the priest at the door of the church ; and he shall inquire if the infant be male or female, and if it has been baptized at home, and by what name it is to be called. For even if it shall have been baptized at home through being in danger of death, he shall perform all the following service except the dipping into water. A male shall be placed on the right hand of the priest, a female on the left. After asking these questions the priest shall ask³ the name of the infant and shall blow⁴ thrice on his face, saying, Receive the Holy Ghost. Receive the Holy Ghost. Receive the Holy Ghost.

in one unbroken series. The first part was now conjoined with the second or third. The fourth and fifth had not yet been customarily transferred to later periods. The tendency to do so had, however, begun. In some copies of Manuals belonging to various Uses, the person baptized is communicated, only *si etas eius id deprecatur*.

In Leofric's Sacramentary the rubric about the bishop and confirmation is omitted, but the presbyter is directed to communicate the newly baptized person. In the Missal of Robert of Jumièges, the Body and Blood are directed to be given, and not as in many MSS. the Body alone. According to the Pontifical of S. Thomas of Canterbury, if a bishop be not present, the Body and Blood are to be given by the presbyter without confirmation. Some other MSS. give the same direction.

Kadulph Ardens (12th cent.) mentions the necessity of communicating infants. Bona says the practice died out in Gaul in the twelfth century ; but in other places it lingered on for a long time afterwards. Nicephorus (14th cent.) refers to it as existing in his day. The Mediaeval Manuals of the British Isles generally represent in this respect a transition state.

² For *accedentibus patris et matris* read *accedant patri et matri*.

³ *Interrogare nomen infantis* seemingly means not to ask what the child is to be called (= *inquirere nomen*) but to utter or proclaim it or address him by it. The word *ask* therefore, given above, is used in the same sense as in the expression to "ask banns."

⁴ For *exsufflans* read *exsufflet* or perhaps rather *insufflet* (York). The triple blowing and the formula "Receive the Holy Ghost" are characteristic of the York Manual. And here we have one of a few slight variations from the Sarum occurring in our Manual, which if we were able to trace them to their origin, might cast some light on the provenance of our MS.

Depart, O devil, from this image of God, being rebuked by Him, and give place to the Holy Ghost. In the name of the Father and of the Son and of the Holy Ghost. Amen.

Then he shall make a cross¹ on the infant's brow (having asked his name) saying, The sign of the holy cross² of Jesus Christ our Lord, I put upon thy brow.

And thereafter, in like manner, he shall make a cross on the infant's breast, saying, The sign of the Saviour Jesus Christ our Lord I put upon thy breast. In the name of the Father, &c.

The priest shall also make a cross on the infant's brow (having asked his name), saying, I sign thee with the sign of God the Father Almighty and of the Son and of the Holy Ghost, that he may make thee whole all the time of thy life, that the devil may have no part in thee nor power over thee, but the Divine Trinity, who reigneth ever world without end. Amen.³

Then the priest, laying his right hand on the infant's head, shall say⁴ thus :

The Lord be with you.

R̃. [And with thy spirit.]

Let us pray.

Almighty and everlasting God, the Father of our Lord Jesus Christ, be pleased to look upon this Thy servant (hand-maiden) N, whom Thou hast been pleased to call unto the rudiments of the faith; deliver him (her) from all blindness of heart and body: break asunder all the chains of Satan wherewith he (she) hath been bound; open to him (her), O Lord, the gate of Thy

¹ Other manuals say "with his thumb" *cum pollice*.

² This is the same as in the York Manual, Sarum has "The sign of the Saviour," &c.

³ This paragraph is not in the Manuals of Sarum York and S. Asaph. It appears, however, with variations in the Missal of Robert of Jumièges, and in the Pontifical of S. Thomas of Canterbury. The idea suggested by this fact is that the Rathen Manual is possibly a copy from an authority older than the extant Sarum and other Manuals.

⁴ *Dicens* ought to be *dicat*. It seems to be a mistaken expansion of the contraction *di* which I find in one early printed edition, (Abdn. Univ. Libr.)

mercy, that imbued with Thy wisdom, he (she) may be freed from the pollutions of all lusts, and in the sweet savour of Thy commandments may joyfully serve Thee in Thy Church and advance from day to day, that, having received Thy healing, he (she) may be made fit to attain unto the grace of baptism: Through the same Thy Son Jesus Christ our Lord, Who is to come to judge the quick and the dead and the world by fire. [R̃. Amen.]

Let us pray.

Graciously hear our prayers, we beseech Thee, O Lord, and preserve this Thy elect servant (handmaiden) N. by the power of the Lord's Cross, with the mark of which we sign him (her), that observing the first instructions of the greatness of Thy glory, he (she) may by the keeping of Thy commandments attain unto the glory of the new and second birth: through the same Thy Son Jesus Christ our Lord, Who is to come to judge the quick and the dead and the world by fire. [R̃. Amen.]

Let us pray.

O Ood, Who art in such wise the Creator of the human race that Thou art also their Redeemer, be merciful to the people of Thine adoption, and take into the bonds of the New Covenant the offspring of the New Birth, that what the children of promise could not obtain by Nature, they may rejoice that they have received by Grace: Through [Christ our Lord. R̃. Amen.]

Exorcism of salt, without The Lord be with you *and without* Let us pray.

I exorcise thee, creature of salt, in the name of the Father Almighty, and in the love of Jesus Christ our Lord, and in the power of the Holy Ghost; I exorcise thee by the living God, by the true God, by the holy God, by the God Who created thee for the protection of the human race, and commanded thee to be consecrated by His servants for the people coming unto the faith, that by the name of the Holy Trinity thou mayest be made a saving and sacred mystery for putting the enemy to flight. Wherefore we pray Thee, O Lord our

God, surely to sanctify and fully to bless
here he shall look towards the salt that to all who
receive it, it may become a perfect medicine,
abiding within them, in the name of the same
Jesus Christ our Lord, Who is to come to judge
the quick and the dead and the world by fire.
[R̃. Amen.]

*Then shall the priest ask the name of the child,
and he shall put of the salt itself on his mouth,
saying, N. Receive the salt of wisdom, that
Jesus Christ our God may be merciful to thee
unto life eternal. [Amen.]*

*After the salt has been given, the priest shall
say,*

The Lord be with you, [&c.]

Let us pray.

On a male or female.

God of our fathers, the Creator of the whole
world, we humbly entreat Thee, be pleased
graciously to behold this Thy servant N. that
as he now tastes this first food of salt, so Thou
wouldest never again suffer him to hunger in
vain to be filled with the food of heaven: in
such wise, O Lord, that he may ever be fervent
in spirit, rejoicing in hope, continually serving
Thy holy name; and lead him to the laver of
the new and second birth, that with Thy faithful
he may obtain the eternal gifts of Thy promises:
Through Christ [our Lord. R̃.] Amen.

*Here follows a prayer over a male only, the
priest saying, Let us pray.*

O God of Abraham, God of Isaac, God of
Jacob, the God Who didst appear to Thy servant
Moses on Mount Sinai, and didst lead forth the
children of Israel from the land of Egypt,
sending unto them the angel of Thy mercy to
guard them by day and by night; we beseech
Thee, O Lord, that Thou wouldest be pleased
to send Thy holy angel to guard in like manner
also this Thy servant N. and to bring him to
the grace of Thy baptism, *without* through
Christ [our Lord.]

*Adjuration over a male or female. Let us
pray.*¹

¹ By a mistake of the scribe, *Orenus* is written in red.

Therefore, O accursed devil, acknowledge thy
sentence and give honour to the living and true
God; give honour to Jesus Christ His Son, and
to the Holy Ghost, and depart from this His
servant N., for Jesus Christ our Lord and God
hath been pleased by the gift of the Holy
Ghost to call² him to Himself unto His holy
grace and blessing, and to the font of baptism;
and this sign of the holy cross, *here the priest
shall make the sign of the cross upon the brow of
the infant*, which we set upon his brow, do
thou, O accursed devil, never dare to violate.
Through Him who is to come to judge the quick
and the dead and the world by fire. Amen.

This prayer following is said over a male only.

The Lord be with you, [R̃. And with thy
spirit.]

Let us pray.

O God, the immortal Guard of all who ask of
Thee, the Deliverance of them that call upon
Thee, the Peace of them that make their requests
unto Thee, the Life of believers, the Resurrection
of the dead; I invoke Thee, O Lord, for this Thy
servant N. who, seeking the gift of Thy baptism,
desires to obtain by spiritual regeneration Thine
everlasting grace: receive him, O Lord, and
because Thou hast been pleased to say, Ask and
ye shall receive, Seek and ye shall find, Knock
and it shall be opened unto you; grant to him
therefore the gift that he seeketh, and open to
him the gate at which he knocketh, that
obtaining the eternal blessing of the heavenly
laver, he may receive the gift of Thy promise
the heavenly kingdom: Who livest and reignest
with God the Father [in the unity of the Holy
Ghost, God ever world without end. R̃. Amen.]

*Adjuration over a male only, without Let us
pray.*

Hear, O accursed Satan, and adjured by the
name of the Eternal God and of the Saviour
Jesus Christ His Son; and vanquished, thou
and all thy envy, depart, trembling and groaning;
thou hast no part in this servant of God, N.,
now meditating heavenly things, and about to
renounce thee and thy world, and to acquire a

² *Vocari*, read *Vocare*.

blessed immortality. Give honour therefore to the Holy Ghost who now cometh unto him, in order that, descending from the highest height of heaven, and overthrowing thy wiles, He may bring to perfection his purified breast, that is, the temple and habitation sanctified unto God, and that wholly delivered from all the guilt of his past sins, this servant of God may continually render thanks unto the Eternal God, and bless His holy name ever world without end. [R̃.] Amen.

Exorcism over a male only without The Lord be with you.

I exorcise thee, O unclean spirit, in the name of God the Father Almighty and of the Son and of the Holy Ghost, that thou go forth and depart from this servant of God, N. for, thou accursed one, who art damned and to be damned, He himself commands thee, Who walked upon the sea, and Who stretched forth His right hand to Peter when he was drowning. *Also the adjuration over a male* : Therefore, O accursed [devil] as above.¹

This prayer following is said over a female only, without The Lord be with you, but with Let us pray.

God of heaven, God of the earth, God of the angels, God of the archangels, God of the patriarchs, God of the prophets, God of the apostles, God of the martyrs, God of confessors, God of virgins, God of all who live well ; God to whom every tongue confesseth and every knee bendeth, of them that are in heaven and on earth and under the earth : I invoke thee, O Lord, for this Thy handmaiden, N., that thou wouldest be pleased to bring her unto the grace of Thy baptism.

Also, adjuration over a female. Therefore, O accursed, as above.

Also, there is said over [her] this prayer following without The Lord be with you, but with Let us pray.

God of Abraham, God of Isaac, God of Jacob, God Who didst deliver the tribes of Israel from

¹ *Ut supra*, in black, perhaps by mistake of the scribe ; but it occurs here systematically.

Egyptian bondage, and in the desert didst instruct them by Thy servant Moses regarding the keeping of Thy commandments ; and Who didst deliver Susanna from the false accusation : I humbly beseech Thee, to deliver also this Thy handmaiden, N., and that Thou wouldest be pleased to bring her to the grace of Thy baptism.

Also, adjuration over a female, Therefore, O accursed, as above.

Also, exorcism over a female only, without The Lord be with you and without Let us pray.

I exorcise thee, O unclean spirit, by the Father and the Son and the Holy Ghost, that thou go forth and depart from this handmaid of God, N., for, thou accursed one, who art damned and art to be damned, He himself commands thee who opened the eyes of him that was born blind, and raised Lazarus from the tomb after he had been four days dead.

Also adjuration over a female. Therefore, O accursed, as above.

From this point, however, it is said both over a male and over a female. Here the priest shall make a cross with his thumb on the infant's brow, holding his right hand on his head, saying after this manner, without The Lord be with you and without Let us pray.

I beseech Thine eternal and most merciful loving kindness, O Lord, Holy Father, Almighty and Everlasting God, Who art the Author of light and truth, on behalf of this Thy servant, N., that Thou wouldest be pleased to enlighten him with the light of the understanding of thee : cleanse and sanctify him : grant him true knowledge, that he may be made meet to come unto the grace of Thy baptism ; may he have firm hope, right counsel, holy doctrine, that he may be fit to receive the grace of Thy baptism. Through Christ [our Lord. R̃. Amen.]

Another prayer without The Lord be with you and without Let us pray.

And forget not thou, Satan, that pains await thee, that torments await thee, that the day of judgment awaits thee, the day of everlasting punishment, the day which is to come as a fiery oven ; in which eternal destruction shall

come upon thee and all thy angels; and therefore, thou who for thy wickedness art damned and to be damned,¹ give honour to Jesus Christ His Son, give honour to the Holy Ghost the Paraclete, in Whose name and by Whose power, I command thee, O unclean spirit, whichsoever thou art, to go forth and depart from this servant of God, whom to-day the same Jesus Christ our Lord and God, by the gift of His mercy, hath been pleased to call unto His holy grace and blessing and to the font of baptism that he may become His temple through the water of regeneration unto the remission of sins. In the name of the same Jesus Christ our Lord, who is to come to judge the quick and the dead and the world by fire. Amen.

Having said these words the priest shall say: The Lord be with you. [R. And with thy spirit].

The Gospel according to Matthew (xix. 13-15). At that time there were brought unto Jesus little children [&c. to] departed thence.

According to Matthew (xii. 25-30). At that time: Jesus answered and said [&c. to] and my burden is light.

² *Then shall the priest spit in his left hand and with his right thumb shall touch the ears and nostrils of the infant with the spittle, and shall say: at the right ear, AFFETA³ that is, Be opened; at the nostrils. ✠ Unto an odour of a sweet savour; at the left ear, But thou, O devil, take to flight, for the judgment of God draweth nigh.*

Then shall the priest tell the godfathers and godmothers, together with the bystanders to say Our Father, Hail Mary, and I believe, which the priest himself shall also say in the hearing of all.⁴ Then the priest, taking the infant by

¹ The words "give honour to the living God," are omitted probably by inadvertence.

² At the baptism of James VI. this ceremony was omitted, in deference to the wish of his mother.

³ Ephphatha: Mark vii., 34.

⁴ In the service books of the Sarum order the Lord's Prayer was ordinarily said *secretly* (except in the Liturgy) down to the two last clauses. The Ave Marie was said

the right hand and asking his name, shall say, N. I deliver to thee the sign of Jesus our Lord in the right hand, that thou mayest sign thyself and defend thyself from the enemy, that thou mayest abide in the Catholic faith⁵ and have eternal life and live ever world without end. Amen.

Then he shall sign him with the hand itself, saying, I sign thee with the sign of Jesus Christ our Lord by thy right hand, that it may preserve thee against thy adversaries, that thou mayest have eternal life and mayest live ever world without end. Amen. After so saying, the priest shall say over the infant, In the name of the Fa✠ther and of the S✠on and of the Holy ✠Ghost. Amen.

Then the priest, taking the catechumen by the right hand shall bring him into the church, and, asking his name, shall say, Enter into the temple of God, that thou mayest have eternal life and live ever world without end. Amen.⁶

secretly. The Apostles' Creed (which was not used at the Mass), was also said *secretly*, down to the two last clauses. This is why the rubric calls attention to the fact that here each of these formulæ is to be said aloud to the end. The action prescribed was frequently performed by the lay-folk (in this case under the priest's leading), and was one of the most common features of the devotions of the laity. Before the Reformation many people seldom used any other private or family prayers, a practice which continued in remote corners till comparatively recent times. The inhabitants of North Rona (an islet about 60 miles north of the Butt of Lewis), till they became extinct, had no other form of public worship than the recitation every Lord's Day in the ruined chapel of S. Ronan, of the Lord's Prayer, the Creed, and the Ten Commandments.

⁵ In the Church of Scotland before the Reformation the faith publicly received, and confessed, comprised the doctrines taught in Scripture and in the decrees of the first four councils.

⁶ Here ends the order for preparing candidates for baptism. In the primitive church the same or similar rites and prayers were used partly at the beginning partly during the course, and partly at the end, of their catechetical instruction. The numerous exorcisms and adjurations were due to the belief that, so long as a person remained in "gentility" (i.e. heathenism) he was possessed by the spirit "who worketh in the children of unbelief" (Eph. ii. 2), and who therefore had to be

[THE SANCTIFICATION OF THE WATER.]

When the font is to be cleansed and refilled with pure water (which ought to be done often on account of the corrupting of the water), then the following litany is always to be said as on the Eve[s] of Easter and Pentecost.

Lord, have mercy.

Christ, have mercy.

[Lord, have mercy.]

O Christ, hear us.

[O Christ, graciously hear us.]

O God the Father, of heaven, have mercy upon us.

O God the Son, Redeemer of the world, have mercy upon us.

O God the Holy Ghost, have mercy upon us.

Holy Trinity, One God, have mercy upon us.

Holy Mary pray for us.

Holy Mother of God, " "

Holy Virgin of virgins, " "

S. Michael, " "

S. Gabriel, " "

S. Raphael, " "

All ye holy angels and archangels, " "

All ye holy orders of blessed spirits, " "

S. John Baptist, " "

All ye holy patriarchs and prophets, " "

S. Peter, " "

S. Paul, " "

S. Andrew, " "

S. John, " "

S. James, " "

S. Thomas, " "

S. Philip, " "

S. James, " "

S. Matthew, " "

S. Bartholomew, " "

S. Simon, " "

S. Thaddeus, " "

S. Matthias, " "

S. Mark, " "

S. Luke, pray for us.

All ye holy disciples and ye innocents, " "

All ye holy apostles and evangelists, " "

S. Stephen, " "

S. Laurence, " "

S. Vincent, " "

S. Linus, " "

S. Cletus, " "

S. Clement, " "

S. Fabian, " "

S. Sebastian, " "

S. Cosmas, " "

S. Damian, " "

S. Primus, " "

S. Felician, " "

S. Dionysius with thy companions, " "

S. Victor with thy companions,¹ " "

S. Sylvester, " "

S. Leo, " "

S. Jerome, " "

S. Augustine, " "

S. Isidore, " "

S. Julian, " "

S. Gildard, " "

S. Medard, " "

S. Alban, " "

S. Eusebius, " "

S. Swithin, " "

S. Birinus, " "

All ye holy confessors and hermits, " "

S. Mary Magdalen, " "

S. Margaret, " "

S. Mary of Egypt, " "

S. Scholastica, " "

S. Petronilla, " "

S. Genevieve, " "

S. Sother, " "

S. Praxedis, " "

S. Prisca, " "

S. Thecla, " "

S. Edith, " "

S. Afra, " "

expelled. In the Middle Ages it was universally and without question believed that an unbaptized child was inhabited by a demon, which was driven out by the baptismal prayers.

¹ Here usually follows the clause: "All ye holy martyrs, pray for us." The omission is probably a mere lapse of the pen.

All ye holy virgins, . . . pray for us.
 All ye Saints,¹ . . . " "
Then shall the priest say after this manner.

The Lord be with you. [R̄. And with thy spirit.]

Let us pray.

Almighty and Everlasting God, be present at the mystery, be present at the sacrament of Thy great lovingkindness, and send forth the spirit of adoption to re-create the new peoples which the font of baptism labours to bring forth to Thee, that what is to be done by our humble ministry may be fulfilled by the effect of Thy mighty grace. Through thy Son Jesus Christ our Lord . . . of the same² Holy Ghost.

Here the priest shall change his voice, saying after the manner of a preface.³

Ever world without end. Amen.

[V.] The Lord be with you.

[R̄.] And with thy spirit.

[V.] Lift up your hearts.

[R̄.] We lift them up unto the Lord.

[V.] Let us give thanks unto our Lord God.

[R̄.] It is meet and right so to do.

It is very meet and right, just and healthful that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father,

¹ This litany contains the names of no Scottish Saints, as are found, for example, in the Litany of the Culdees of Dunkeld. Nor does the list of invocations include the names of all the saints that are usually given in litanies, and the reason is that this is an abbreviated litany for use on a special occasion. It contains more names, however, than the Roman litany for the Eves of Easter and Pentecost, except that the Roman adds invocations of the Doctors, SS. Anthony, Benedict, Dominic, and Francis, and, in general classes, all priests, levites, monks and female saints.

² This word is inserted because the Holy Spirit is mentioned in the body of the prayer. The prayer itself corresponding as it does to the Secret of the Mass, was said privately except the last clause which was recited aloud or sung.

³ In a loose and popular sense the preface was supposed to begin with the last clause of the Secret. In the correct and proper sense, it begins with the words, "It very meet and right," &c,

Almighty and Everlasting God.⁴ Because by Thy invisible power Thou dost in a marvellous manner work the effect of Thy sacraments, and although we are unworthy of performing mysteries so great, yet forsake not Thou the gifts of Thy grace, but incline Thy merciful ears even to our prayers. O God, Whose Spirit, in the very beginning of the world, moved to and fro upon the waters that even then⁵ the nature of water⁶ might receive⁷ the power of sanctifying. O God, Who, washing away the sins of the guilty world, didst show a resemblance of regeneration in the very outpouring of the flood, that⁸ by the mystery of one and the same element there might be both an end to sin and a beginning to grace. Look, we beseech Thee, O Lord, on the face of Thy Church and increase therein Thy regenerating influences, Thou who by the rushing stream of Thy flowing grace makest glad Thy city, and for the renewing of the nations, dost open the fountain of baptism to the whole world, that by the power of Thy glorious name it may receive of the Holy Ghost the grace of Thy Only-Begotten. *Here the priest shall divide the water in the form of a cross.⁹*

That He may make this water, prepared for the regeneration of men [to be fertile] through the secret mingling therewith of his own light¹⁰

⁴ This clause with or without slight verbal changes is common to all prefaces of this kind.

⁵ *Ut iam tunc*, commonly *ut etiam tunc*.

⁶ *Aquarum*. The scribe has omitted *natura*.

⁷ Literally, conceive.

⁸ *Ut* omitted.

⁹ That is, make a cross in the water with his extended hand.

¹⁰ *Luminis*. The common reading is *numinis*—of His own Godhead, or, of his own Divine Presence.

These words are at the bottom of the last page of one of the fasciculi which compose the MS.: the rest of the long prayer for the sanctification of the water, with its curious manual and other acts, the baptismal service proper, and the order for communicating the newly baptized are all wanting. The rite of confirmation, *i.e.*, anointing with holy oil, occurring in the penultimate

[and that from the pure womb of the divine fountain, through the sanctification it hath received, there may come forth a heavenly offspring, born again, and made a new creature; &c., &c.]

[OFFICE OF THE DEAD.]

[LAUDS]

. thou greatly enrichest it. The river of God is full of water [*&c. to the end*] Ps. lxxv., 9-13.¹

place, properly belongs to the Pontifical rather than to the Manual, but for the sake of convenience, it is often inserted in Manuals with the title "The Blessing of children (*puerorum*)."

¹ The Office of the Dead was properly a Commemoration of the Second Advent and the Final Judgment. According to the customs of Sarum it was repeated daily after the ordinary morning and evening services. It had First Vespers, and Matins (with Lauds) but not Second Vespers. The usual opening verse (*versus aperiens*) "O God, make speed" &c. with the verse that at Matins preceded it, "O Lord, open Thou my lips &c.," and the similar verse at Lauds, were omitted. The closing verse (*versus clisor*) "Bless we the Lord" was also omitted. Ps. xcv. (*Venite*), with its invitatory, was said on All Souls' Day only. The service began "absolutely" with the Anthem to the Psalms and ended with the words "May they rest in peace. Amen." No hymns were sung and for "Glory be to the Father" &c. after each psalm, there was substituted "Grant them, Lord, eternal rest and make Thine everlasting light to shine upon them." At Matins there were three nocturns, each containing three psalms and three lessons with three very solemn responsories. At the daily recitation one nocturn was said every night, so that if the occurrence of festivals did not interrupt the order, three nocturns would be said twice weekly. The office was not said on Saturday evening and Sunday morning. On the occasion of a death, or funeral, the nocturns were said in full.

In Manuals, the Office of the Dead, is preceded by the Order for the Visitation of the Sick, the Litanies for the Dying, and the Commendation of Souls. These were the sickbed and deathbed services. Then followed the psalms and prayers said between the house and the church during the removal of the body, &c. And then comes the office of which a portion appears in the text. It begins with Vespers, commonly called the *Placebo* from the first word of the first anthem. "I will please the Lord in the land of the living" (Ps. cxvii., 9). Similarly

*Anthem.*² Hear my prayer, O Lord, unto Thee shall all flesh come.

Ps. [lxxiii.] O God, Thou art my God; unto Thee, &c. [Ps. lxxvii.] God be merciful.

Anthem. Thy right hand upholdeth me, O Lord,

[Isa. xxxviii. 10-20.] I said in the midst of my days, [*&c., to*] in the house of the Lord.

[*Antiphon.* Thou hast delivered my soul, O Lord, that it perished not.

[Pss. 148-150.³] Praise the Lord from the heavens, &c.

Antiphon. Let everything that hath breath praise the Lord.

V. Grant them, Lord, eternal rest.

[*R.*] And make Thine everlasting light to shine upon them.

[Luke i. 68-79.] Blessed be the Lord God of Israel, &c.

Antiphon. I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and he that⁴ believeth in Me shall never die.

Nocturns and Lauds together are called the *Dirige*, from the first word of the first anthem. *Dirige*, &c. "Make straight my way, O Lord, my God, before Thy face." Ps. v. viii. Hence also, according to some, is the Scots word *dre:ie*; while others derive it from the French. Lauds consist of Pss. li., lxxv., lxxiii., lxxvii., the prayer of Hezekiah, and Pss. cxlviii. to cl., *Benedictus*, Ps. xxx., with versicles and prayers. The Rathen Manuel is peculiar in having only one prayer, *i.e.*, two prayers said as one, *Inclina* and *Fidelium Deus* under one *per*.

These notes will enable the reader to understand the nature of that portion of the text which is not now in the MS. After the lacuna mentioned above, p. 49, we find ourselves near the end of the second psalm at Lauds of the Dead.

² The anthem here means a verse, of which the first few words were sung before the psalm, while the whole verse was sung after the psalm. It was normally taken from the psalm itself but it was often derived from other sources.

³ These two psalms, 148-150 being invariable, are seldom given in full except in the Ordinary of the Office. Each set is sung as one psalm, that is "Glory be to the Father" &c., or in the Office of the Dead its equivalent, is sung only after the last of the set.

⁴ The words "*vivit et*" (liveth and) have been omitted by mistake of the scribe.

Lord, have mercy.
[Christ, have mercy.]
[Lord, have mercy.]

Our Father.—And lead us not [into temptation.]

[Ry.] But deliver us [from evil.]

[Ps. xxx.] I will extol Thee, O Lord, [&c. to]
I will give thanks unto Thee for ever.

Antiphon. Grant them, Lord, eternal rest:
And make Thine everlasting light to shine upon them.

[V.] From the gate of hell.

[Ry.] Deliver [their souls,] O Lord.

[V.] I trust to see [the goodness of the Lord]

[Ry.] In the land [of the living.]

[V.] May they rest in [peace.] Ry. Amen.

[V.] O Lord, hear [my prayer:]

[Ry.] And let my cry come unto thee]

[V.] The Lord be with you.

[Ry.] And with thy spirit.]

Let us pray.

Incline [Thine ear, O Lord, unto our prayers in which we humbly entreat Thy mercy for the soul of Thy servant, which Thou hast commanded to depart out of this world: appoint it a place in the land of peace and light, and make it to be the fellow-heir of Thy saints.] God of the faithful, [Who art the Maker and Redeemer of all, have mercy on the souls of all true believers, and grant unto them the forgiveness of all their sins, that through [our] affectionate supplications they may obtain the mercy which they have always desired: Who livest and reignest ever world without end. Ry. Amen.¹ V. May they rest in peace. Ry. Amen.]

[BURIAL SERVICE.]

After mass the priest shall draw near² to the head of the deceased, while the Cantor begins the

¹ The expression in the original "*sub uno per*" (under one *Through*) means that the two prayers are to have one conclusion; but in this case it is not a happy conventionalism, for though the omitted conclusion begins "*through thy Son Jesus Christ our Lord,*" &c, the second prayer being addressed to Christ, ends, "Who livest," &c.

² *Accedens*—read *accedat*.

Anthem, The sorrows of death have compassed me, the pains of the grave have got hold upon me.

After the third repetition³ there shall follow,

Lord, have mercy.

Christ, have mercy.

[Lord, have mercy.]

Our Father.

The priest shall tell the bystanders to pray for his⁴ soul.

Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man be justified, unless there be given unto him through Thee⁵ the remission of all his sins. Let not, therefore, Thy judicial sentence, we beseech Thee, overwhelm him whom the true prayer of Christian faith commends to Thee. But through the succour of Thy grace may he be counted worthy to escape the judgment of vengeance, who, while he lived, was sealed with the seal of the Holy Trinity. In which Thou livest⁶ [ever world without end. Ry. Amen.]

Then the body shall be censed and the responsory shall be sung:⁷

Thou Who didst raise up Lazarus from the tomb after he had begun to decay; grant them rest, O Lord, and a place of forgiveness. V. Thou that art to come to judge the quick and the dead and the world by fire. [Ry.] Grant them [rest, O Lord, and a place of forgiveness.]

Lord, have mercy.

[Christ, have mercy.]

[Lord, have mercy.]

Let us pray.

O God, unto Whom all things live, and in Whose sight our bodies perish not by dying, but are changed into that which is better; we humbly beseech Thee, that whatever guilt the soul of Thy servant hath contracted by doing that which was sinful and contrary to Thy will,

³ Of the anthem.

⁴ Or her; the soul of the deceased.

⁵ This prayer is addressed to the Son.

⁶ *Vivit* read *vivis*.

⁷ This and the two following responsories are taken from Nocturns of the Office of the Dead.

through the deception of the devil and its own wickedness, Thou in love and mercy wilt wash away¹ by Thy forgiveness, and command it to be taken by the hands of Thy holy archangels and carried into the bosoms of Thy patriarchs, even of Abraham Thy friend, and of Isaac Thy chosen, and of Jacob Thy beloved; and in the last day, the day of the great judgment, Thou wilt make it to receive its portion in that everlasting glory, which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive, which Thou hast prepared for them that love Thee, Through Him who is to come [to judge the quick and the dead, and the world by fire. *R.* Amen.]

Responsory. Woe is me, O Lord, for I have sinned exceedingly in my life-time: what shall I do in my misery? Whither shall I flee, save unto Thee, my God? Have mercy upon me when Thou shalt come in the last day. *V.* My soul is exceedingly disquieted; but Thou, O Lord, succour it. [*R.*] When Thou shalt come [in the last day.]

Lord have mercy, [&c.]

Our Father, [&c.]

Let us pray.

Deal thus mercifully, we beseech Thee, O Lord, with Thy departed servant, that he may not receive the due punishment of his sins, who at least in his intention obeyed Thy will; and because here true faith joined him to the companies of the faithful, so there Thy compassion may associate him with the choirs of the angels. Through Him Who is to come, &c.

Responsory. Deliver me, O Lord, from death eternal, in that awful day when the heavens shall be moved and the earth, when Thou shalt come to judge the world by fire. *V.* That day will be a day of wrath, of mourning and of woe; a great day, and bitter, exceedingly: [*R.*] When thou shalt come to judge the world by fire.

Lord have mercy; Christ have mercy, [&c.]

Here the priest shall request (the bystanders) to

¹ *Ablue* read *ablus*.

pray for the soul of the deceased. Then (the body) shall be censed and sprinkled with holy water.

Our Father. And lead us not. But deliver. [*Ant.*] Enter not into judgment with Thy servant (*or* Thy handmaid), O Lord; for in Thy sight shall no man living be justified.

V. From the gate of hell.

[*R.* Deliver their souls, O Lord.]

[*V.*] The Lord be with you.

[*R.* And with thy spirit.]

Let us pray.

Incline Thine ear, O Lord, unto our prayers, in which we humbly beseech Thy mercy for the soul of Thy servant N. which Thou hast commanded to depart out of this world; that Thou wouldst appoint it a place in the land of peace and light, and make it to be a fellow-heir of Thy saints. Through [Christ our Lord, *R.* Amen.]

For a deceased woman.

We beseech Thee, O Lord, of Thy loving kindness to have mercy on the soul of Thy handmaid N., and cleansing it from the defilements of her mortal nature, grant unto it to partake of everlasting salvation. Through Christ [our Lord. *R.* Amen.]

Here the body shall be carried to the grave.

Anthem. Open unto me the gates of righteousness: I will go into them and I will praise the Lord. This is the gate of the Lord: the righteous shall enter into it.

Anthem. May the angels bear thee away into Paradise and the martyrs receive thee into their fellowship; and may they bring thee into Jerusalem, the holy city. Psalm [cxiv. + cxv.]² When Israel went out of Egypt [&c. *to*] from this time forth and for evermore.

V. Grant them, Lord, eternal rest, &c.

Then shalt be repeated the Anthem.

May the angels bear thee away into Paradise, &c.

² Psalms cxiv. + cxv. form one psalm in the Latin and many other Psalters. On the other hand Ps. cxvi. is usually divided into two, the second beginning at verse 10.

With the yearning of kindly remembrance, Dearly-beloved brethren, let us make commemoration of our dear friend, whom the Lord hath taken out of the trials and temptations of the world, beseeching the mercy of our God, that He would be pleased to grant him a pleasing and quiet home, and would pardon all his stumblings whether due to his own rashness or to the slipperiness of the way; that He would grant him the grace of full forgiveness, and that whatsoever sin he hath committed in this world, through his own or any other's wickedness, He would blot out and wash it all away by His unspeakable loving kindness and tender mercy: Through Christ [our Lord. R^y. Amen.]

Let us pray.

We humbly beseech Thee, O Lord, Holy Father, Almighty and Everlasting God, for the spirit of our brother, whom Thou hast commanded to be taken¹ from the whirlpools of this world, that Thou wouldest be pleased to grant him a bright place of refreshment and quiet; let him go safely through the gates of the grave and the punishments of darkness, and may he dwell in the mansions of the saints and in the holy light which Thou didst promise of old to Abraham and to his seed; may his spirit suffer no injury; but when the great day of the resurrection shall come, be pleased to raise him up together with Thy saints and elect; blot out his transgressions and all his sins, and may he obtain with Thee the life of immortality and the eternal kingdom: Through Christ [our Lord. R^y. Amen.]

After the prayers are ended, the grave shall be opened, and the cantor shall begin the anthem.

Open to me the gates of righteousness: I will go into them and I will praise the Lord. This is the gate of the Lord; into it the righteous shall enter.

Psalm [118.] O give thanks unto the Lord for He is good [&c.] Now let Israel say,² &c.

¹ *Accersiri* by false analogy for *arcessi* = *arcessi*.

² A psalm was usually indicated by its opening words and not by its number. Here the beginning of the second

Let us pray.

We beseech Thy mercy, O Almighty and Everlasting God, Who hast been pleased to create man after Thine own image, to receive with kindness and compassion the spirit and soul of Thy servant, N., whom Thou hast commanded to be taken away this day from among human affairs and to be brought unto Thee; let not the shades of death have dominion over him, nor confusion and the blackness of darkness cover him, but cleansed from every stain of sin, and placed in the bosom of Abraham, may he rejoice to have found a place of refreshment; and when the day of judgment shall come, command him to be presented again before Thee with Thy saints and elect: Through Christ [our Lord. R^y. Amen.]

Let us pray.

O God, Who art ever attentive unto righteous supplications, and Who art pleased to have respect unto dutiful prayers: grant unto Thy servant, N., for whose departure³ we this day fulfil the (last) offices of human affection, an inheritance with Thy saints and faithful servants in the blessed gift: Through Christ [our Lord. R^y. Amen.]

*Blessing of the grave.*⁴

We pray Thee, O Lord, Holy Father, Almighty and Everlasting God, that thou be pleased to bless and sanctify this grave, and the body that is to be placed in it, that it may

verse is also given to distinguish this psalm from Psalms 106 and 136. Ps. 118 is not given in full because it was said regularly in one of the morning services, and therefore most priests would have it by heart. As used at the opening of a grave it was followed by "Grant them, Lord, eternal rest," &c., instead of "Glory be to the Father," &c., and then the anthem, "Open to me the gates," &c., was repeated.

³ *Deposition*, the act of *laying down*, or resigning the whole charge entrusted to one during this life. The Catholic Church seldom uses the harsh words *death* and *dead* in reference to the departed faithful.

⁴ The York Manual omits this prayer. The Cambridge MS. of that Manual has it in the margin. There is a Bodleian MS. which has it in the text.

be a means of healing to him that resteth therein, and a defence and protection from the fierce darts of the enemy. Through Christ [our Lord. R. Amen.]

Here the grave shall be sprinkled with water, and censed. Then the body shall be placed in the grave, while the cantor incepts the anthem, I will enter into, &c.

Psalm [42,] As the hart panteth after the water brooks . . . the health of my countenance, and my God.

Anthem. I will enter into the place of His glorious tabernacle, even unto the house of God.

Let us pray.

Let us pray, Dearly-beloved brethren, for the spirit of our dear friend, N., whom the Lord hath been pleased to deliver from the snares of this world, and whose body is this day delivered unto burial, that the mercy of the Lord may be pleased to place him in the bosom of Abraham, that when the great day of judgment shall come, he may cause him to be raised again and to be set at His right hand among His¹ saints and elect, Who liveth and and reigneth [with the Father in the unity of the Holy Ghost, God ever world without end. R. Amen.]

Let us pray.

O God, Who are the true lover of human souls, keep far from all the torments of hell the soul of Thy servant, which, while it remained in the body true faith possessed, that, removed from the gates of hell, it may be counted worthy to be joined unto the society of Thine elect : Through Christ [our Lord. R. Amen.]

When the prayers have been finished, the grave shall be closed, the priest first saying² the absolution over the breast of the departed³ saying thus :

Here follows the Absolution.

The Lord Jesus Christ, who gave to the

¹ For *tuos* read *suos*.

² *Ponente*, putting the absolution on the breast, &c.

³ *Defuncti*. A defunct person is one who has fulfilled a charge or office and is therefore relieved from it.

Blessed Peter and to all his other Disciples the power of binding and loosing ; Himself absolve thee, N., from every bond of sin ; and in so far as it is permitted unto my frailty to absolve, I pray that thou mayest be absolved before the judgment seat of the same Jesus Christ our Lord, and that thou mayest have life eternal, and mayest live ever world without end. Amen.

Here the tomb shall be sprinkled with blessed water, and censed, while the cantor incepts the anthem, This is my rest.

Psalm [132] Lord, remember David [&c. to the end.]

Anthem. This is my rest for ever : here will I dwell : for I have desired it.

Let us pray.

O God, with Whom do live the spirits of the dead, and in Whom the souls of the elect, after they have laid down the burden of the flesh, rejoice with full felicity : grant unto us who call upon Thee, that the soul of Thy servant,⁴ which hath ceased to behold in time through the body the sight of this light, may enjoy⁵ the comfort of yonder everlasting light ; let not the torment of death touch it ; let not the pain of the fearful sight affect it ; let not the dread of punishment torture it ; let not its own⁶ chain of guilty deeds bind it ; but having granted unto it the forgiveness of all sins, may it obtain the promised joys of the quiet for which it yearns : Through Christ [our Lord. R. Amen.]

Let us pray.

O Thou, Lord God Almighty, vouchsafe to lend Thy merciful ears to our supplications ; do Thou send help to the wretched and grant them mercy : and receive in the peace of Thy

⁴ "Or handmaid, N.," is added in most other copies. Throughout this service the Rathen MS omits the feminine alternative usually inserted.

⁵ *Pociatur*. This, or *potiatur*, is the usual reading. An early printed edition has *patiatur*.

⁶ *Propria*. The more usual idiom in English is, "the chain of its own guilty deeds." The Sarum Manual reads "pessima," very evil ; the York, has "proxima," very close.

saints the spirit of Thy servant which Thou hast delivered from the bonds of the flesh, that going safely past the place of punishment and the fire of hell it may be translated into the land of the living: Through Christ [our Lord. R̄. Amen.]

When the prayers have been finished, the officiant¹ shall put earth on the body cross-wise and shall cense the body and sprinkle it with blessed water,² and the cantor shall incept the anthem: Thou hast formed³ me of earth and hast clothed me with flesh: O Lord, my Redeemer, raise me again at the last day.

Psalm (139).⁴ O Lord, Thou hast searched me and known me . . . the way everlasting.

Anthem. Thou hast formed me &c; *the anthem shall be repeated.*⁵ *While the psalm is being sung the body shall be entirely covered with earth.*

Here there shall not be said, Let us pray.

I commend thy soul to God the Father Almighty: earth to earth, ashes to ashes, dust to dust. In the name of the Father and of the Son and of the Holy Ghost. Amen.

*Then shall the priest say this prayer in this manner:*⁶

It is indeed presumption, O Lord, that a man should venture to commend a man; a mortal, a mortal;⁷ ashes, ashes, to Thee the Lord our

¹ *Executor officii.*

² The Sarum Manual adds "and while the following psalm is sung the body shall be entirely covered."

³ The cantor here sang only the opening words of the anthem, "Thou hast formed," which are all that are given here in ordinary copies of the Sarum. The anthem was sung in full after the psalm.

⁴ This psalm in Catholic worship is usually associated with the Resurrection either of Christ or of His people, or both. "Thou knowest my downsitting and mine uprising": these words are associated with death and resurrection. The Introit of the Eucharist on Easterday is taken from this psalm.

⁵ *Recitatur*,—error of the scribe for *repetatur*.

⁶ Sarum reads, *Then shall the priest say this prayer, without Let us pray.*

⁷ *Mortalem.* The ordinary reading is *moriturum* (Sarum and York).

God. But because the earth receives the earth, and the dust is turned into dust, until all flesh is reduced into its own original; therefore, O God, most loving Father, we tearfully beseech Thy mercy, that Thou wouldst receive into the bosom of Abraham Thy Friend, and sprinkle with the dew of Thy refreshment, the soul of this Thy servant, which Thou art bringing from the noisome whirlpool of this world. May it be⁸ removed far from the cruel fire of eddying hell, and placed, through Thy gift, in blessed quietness; and whatever⁹ sins cleave to it, worthy of punishment, do Thou forgive them by the most merciful goodness of Thy grace; let it not receive the meed of its sin, but may it feel the loving kindness of Thy pardon; and when, at the end of the world, the heavenly kingdom shall dawn upon all, may he, having been united unto the congregation of all the saints, rise again a new man with Thine elect, to be crowned on the right hand side: Through Christ [our Lord. R̄. Amen.]

Let us pray.¹⁰

O God, the Giver of life and the Renewer of the bodies of men, Who art willing that sinners should plead with Thee and should prevail; hear our prayers which with special devotion we tearfully pour forth for the soul of Thy servant, N., that Thou wouldst be pleased to deliver it from the torments of hell and to place it among the hosts of Thy saints, and wouldst command it to be clothed with the garment of heaven and with the robe of immortality, and to be comforted with the pleasant delights of paradise: Through Christ [our Lord. R̄. Amen.]

Psalm (148, 149, 150)¹¹ Praise ye the Lord

⁸ *Sicut* should be *sit*, the usual reading.

⁹ *Que.* The usual reading is *Si que*, &c., if any sins, &c.

¹⁰ *Oremus* is in red by mistake of the scribe.

¹¹ Sung as one; that is, the usual ending "Grant them Lord eternal rest, &c." is said after ps. 150 only. The three pss. as one are given in full in the Sarum. According to the York Use, they were not said here at all.

from the heavens. *Anthem.*¹ Let everything that hath breath praise the Lord.

*Prayer.*²

Fulfilling, according to the custom of the faithful, the dutiful office of burying the human body, let us in faith beseech God, unto Whom all things live, that He may raise again in the ranks of His saints this the body of our dear friend, N., buried by us in weakness; and may command his spirit to be joined unto the holy and faithful, and that it may be counted worthy to enjoy with them ineffable glory and eternal felicity: Through Christ [our Lord. R]. Amen.]

Psalm. (*Luke* 1. 68-79). Blessed be the Lord God of Israel.³

Anthem. I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.

Lord have mercy.

Christ have mercy.

[Lord, have mercy]⁴

Our Father [. . . debtors.]

[V.] And lead us not [into temptation,]

[R]. But deliver us from evil.]

[V.] From the gate of the grave

[R]. Deliver their souls, O Lord]

¹ When the psalm is finished the whole anthem shall be said. Let everything, &c.,” Sarum.

² “Without The Lord be with you, and without Let us pray,” Sarum.

³ The Song of Zacharias is sometimes given in full, with special intonation, second tone. There was a little diversity here in the Salisbury customs, for while one MS says *This psalm shall not be sung here solemnly as at Matins, but in this manner* (&c.); another says, *It shall be sung here solemnly as at Matins.* It is omitted altogether from the York Manual.

⁴ Sarum adds at this point: *Here the priest shall ask* (the bystanders) *to pray for the soul of the deceased, saying thus, For the soul of N. and for the souls of all the faithful deceased, Our Father. Then he shall say, And lead us not, &c.* (The first two words were said aloud, the rest *secreto* except the last two clauses). In the Rathen Manual the request to pray for the deceased, &c., is not made here, but it occurs further on, p. 57.

[V.] Enter not into judgment with Thy servant (*or* handmaid), O Lord:

[R.] For in Thy sight shall no man living be justified.

[V.] O Lord, hear [my prayer;]

[R]. And let my cry come unto Thee.]

[V.] The Lord be with you.

[R]. And with Thy spirit.]

Let us pray.

O God, the Fountain of goodness, the Father of mercies, the Comfort of the sorrowful, the Forgiver of sins; of⁵ Whose gift everything that is called good proceeds,⁶ favourably regard the supplications of Thy servants who call upon Thee; and although our⁷ conscience pronounce us unworthy that Thou⁸ shouldst be moved by our petitions,⁹ so far as we are permitted we earnestly entreat Thee for mercy;¹⁰ for if we do not pray, we are afraid of being guilty in both respects; both because Thou commandest sinners to plead with Thee, and because, though¹¹ not through our merit yet by Thy gift, it is granted that this should be performed by our ministry. Therefore, O Lord, Holy Father, Almighty and Everlasting God, Who didst appoint Thy Only Begotten¹² Son Jesus Christ to be incarnate of a virgin, to the end that He might loose us by His own blood from our age-long sin, and restore life to the world; absolve from all guilt, we beseech Thee, the soul of our brother, N., which by Thy help hath been removed from the prison of the defiled material world.¹³ May it escape the snares of assaulting demons, since for its sake Thou didst send to

⁵ *Deus* in the text is a natural mistake for *de*.

⁶ The usual Sarum reading is, “Of Whose gift every-thing that is good comes and proceeds.”

⁷ *Proprie* should be *propria*, the usual reading.

⁸ The construction is rather awkward, though Cicero uses *dignum est* with acc. and inf.

⁹ Some MSS here insert *yet* (*tamen*).

¹⁰ Literally, Knock at the ears of Thy mercy.

¹¹ *Acsti*. The same reading occurs in one early printed edition consulted. The usual reading is *etsi*.

¹² *Unigenitum*: the usual Sarum reading is *Unicum*.

¹³ Literally, of muddy (or filthy) matter.

earth Thine Only Begotten Son¹; deliver and absolve it from the² fire of eddying hell and place it in the pleasant abode of paradise. Let it not know, O most Merciful Father, that which burns in the flames, which grates in the pains, which terrifies in the darkness; but, prevented by the gift of Thy glorious grace, may it be counted worthy to escape the judgment of vengeance, and to enjoy the felicity of blessed rest and everlasting light: Through the same Christ [our Lord. R̃. Amen.]

Let us pray.

Unto Thee, O Lord, we commend the soul of Thy servant, N., that being dead to the world it may be alive to Thee and whatever sins it committed through frailty during its life and conversation in the world, wash Thou them clean away by the pardoning grace of Thy most merciful compassion: Through Christ [our Lord. R̃. Amen.]

Psalm (51). Have mercy upon me, O God.

Anthem. [Grant them, Lord,] eternal rest [and make Thine everlasting light to shine upon them.]³

Our Father—for the soul of N., and for the souls of all whose bones rest in this cemetery and in others and for the souls of all the faithful departed. Then he shall say the verse

And [lead us] not [into temptation]

[R̃.] But deliver [us from evil.]

[V.] From the gate of the grave,

[R̃.] Deliver [their souls, O Lord.]

[V.] Give not, O Lord, unto the beasts the souls that confess to Thee;

¹One authority inserts here, "deliver and absolve it from the black whirlpool of hell, since Thou hast redeemed it with the precious blood of Thy Only Begotten Son; deliver and absolve it from the cruel fire," &c. Other Sarum authorities omit this insertion.

²*Truci*, cruel, is usually inserted here.

³The usual Sarum reading is, "And when this (prayer) has been said, the priest shall say in the hearing of all, Our Father: for the soul, &c., (as above) these latter words being in black, because uttered by the priest aloud. In the Rathen Manual they are in red.

[R̃.] Forget not the souls of Thy poor unto the end.

[V.] The Lord be with you.

[R̃.] And with thy spirit.]

Let us pray.

O God, by Whose mercy do rest the souls of the faithful: graciously grant forgiveness of sins unto the souls of Thy servants and handmaidens, who here and everywhere rest in Christ, that absolved from all their guilt, they may rejoice with Thee without end: Through Christ [our Lord. R̃. Amen.]

After these things⁴ there shall be said the seven penitential psalms or at least Out of the depths (Ps. 130), with⁵ the anthem, [Grant them, Lord,] eternal rest [and make Thine everlasting light to shine upon them.]

Lord, have mercy.

Christ, have mercy

[Lord, have mercy.]

Our Father.

V. And [lead] us not [into temptation]

[R̃.] But deliver us from evil.]

[V.] From the gate of the grave,

R. Deliver their souls, O Lord.]

[V.] I believe to see [the goodness of the Lord.]

[R. In the land of the living.]

[V.] Enter not into judgment [with Thy servant.]

[R. For in Thy sight shall no man living be justified.]

[V.] The Lord be with you.

[R. And with Thy spirit.]

Let us pray.

May the prayer, O Lord our God, of the holy mother of God and ever virgin Mary and of Thy most holy apostle Peter and of all Thy saints, and the humble and devout supplication of this Thy household effectually plead with Thee for

⁴That is, as is stated in the rubric usually given in Sarum Manuals, while the clerics are returning from the grave.

⁵The York Manual appoints Ps. 130 only.

the soul of Thy servant, N., that it may obtain¹ the forgiveness of all sins for which we pray ; and that Thou wouldst not suffer that (soul) to be tormented with the pains of hell, which Thou hast redeemed with the precious blood of Thy Son Jesus Christ our Lord : Who with Thee liveth [and reigneth in the unity of the Holy Ghost, God, ever world without end. R. Amen.]²

Let us pray.

O God, Whose property it is ever to have mercy and to spare, have compassion on the soul of Thy servant, and forgive all its sins, that loosed from the bonds of death it may pass over unto life : Through [Christ our Lord. R. Amen.]

For a deceased woman.

We beseech Thee, O Lord, of Thy goodness have mercy on the soul of Thy handmaid, N., and now that it hath been delivered from the corruptions of mortality, restore it unto the inheritance of everlasting salvation : Through [Christ our Lord. R. Amen.]

¹ *Optineat*. The interchange of *b* and *p* is very common in MSS written by Gaelic-speaking scribes, because *b* medial and final is pronounced in Gaelic like German *b* final, practically as *p*. But the same phenomenon appears occasionally in MSS. written by scribes of various nationality, especially in words like *obtimeat*, where the sharp sound of *t* tends to sharpen the pronunciation of the preceding letter.

² Here the Sarum Manual closes the whole service with the formula "May his soul and the souls of all the faithful," &c.

The insertion in the Rathen MS. of the next four collects indicates a slight note of difference from the use to which it obviously belongs. The York Manual, which does not have the prayer *Satisfaciat*, (May the prayer, O Lord, &c.) ends with four collects, but of these the first three are different from those provided in our text. The Missal of Robert de Jumièges (A. D. 1050-1052) concludes this service with the same prayers that form its conclusion in the York Manual. The Pontifical of Anianus, Bishop of Bangor, (13th cent.) differs slightly in the order and numbers of the prayers from both York and Sarum. The Sacramentary of Leofric (10th cent.) also concludes in a different manner and none of the other authorities consulted agrees with our MS.

*For our relatives.*³

O God, Who hast commanded us to honour our father and mother, in Thy compassion have mercy on the souls of our fathers and mothers, brothers and sisters and all our parents and benefactors deceased ; forgive all their shortcomings and make us to see them in the joy of everlasting glory : Through [Christ our Lord. Amen.]

General Collect.

O God of the Faithful, Maker and Redeemer of all, grant remission of sins unto the souls of Thy servants and handmaidens, that through our loving supplications they may obtain the mercy for which they have always yearned : Through [Christ our Lord. R. Amen.]⁴

Last of all the priest shall say,

May his soul and the souls of all the faithful departed through the mercy of God rest in peace.⁵ [R.] Amen.

[BLESSING OF CANDLES.]

*On the purification of the blessed Mary, after sext, the priest (standing) on the middle step (and) turning towards the south side, shall bless the lights or tapers in this manner saying,*⁶

³ The word *parents* is used here in the same sense as in French. In like manner at the *Parentalia* (parents' festival) of the pagan Romans, memorial was made of other relatives besides the actual father and mother.

⁴ The first two collects are alternatives, only one of which was said, according as the deceased was male or female. The third is necessarily a private prayer, even when it appears among the memorials at the Dirge, and the regular custom was to say it silently. The following is the rubric: *Deinde dicitur privatim Oratio pro defunctis familiaribus videlicet Deus qui nos patrem et matrem, &c. : quibus expletis sequatur Oratio Generalis in audientia sub eodem tono quo Orationes priores dicebantur.* (*Sarum Manual*.) Thus only two of the above four collects were said *in audientia*, one of the first two, and the last.

⁵ This is a substitute for a Dismissary Benediction, which is not pronounced at Funerals, at Requiem Masses, nor at the office of the Dead.

⁶ Here begins the Blessing of the Candles on Candlemas day. According to the Sarum rite, the priest, wearing a silk cope and other sacerdotal garments, performed the service on the *highest* step of the altar.

The Lord be with you.
[Ry. And with thy spirit.]
[Let us pray.]

Bl~~ess~~, O Lord Jesus Christ, through our supplications, this creature of wax, and, by the power of the holy cross, pour upon it Thy heavenly benediction, that as Thou hast given it for the use of men to dispel darkness, it may receive by the sign of thy holy cross such power and blessing, that in whatsoever places it may be kindled or placed, the devil may retire, and tremble, and flee away in terror with all his ministers from those habitations, and never again presume to disturb¹ them that serve Thee: Who with God the Father and the Holy Ghost livest [and reignest ever world without end. Ry. Amen.]

Let us pray.

O Lord, Holy Father, Almighty and Everlasting God, Who hast created all things of nothing, and by Thy command through the work of bees hast made this liquor to attain to the perfect form of wax; and² Who on this day didst fulfil the petition of righteous Simeon: we humbly beseech Thee that by invocation of Thy most holy Name, and by the intercession of Saint Mary ever a virgin, whose festival is this day devoutly celebrated, and through the prayers of all Thy saints, Thou wouldest vouchsafe to bl~~ess~~ and sancti~~fy~~ these candles prepared for the use of men and for the health of their bodies and souls, whether on land or on water; and wouldest hear from Thy holy heaven and from the throne of Thy glory the voices of this Thy people, who desire to carry them worshipfully in their hands and to praise and exalt Thee. And be gracious³ to all who call upon Thee, for Thou hast redeemed them with the precious blood of Thy Son: Who with Thee and with the Holy Ghost liveth and is glorified, God, ever world without end. [Ry.] Amen.

¹ *Inquietare* should be *inquietare*.

² *Ut* should be *et*, the usual reading.

³ For *propicius* read *Et propicius sis*, as in other Manuals.

Let us pray.

Almighty and everlasting God, Who wast pleased that Thy Only Begotten should on this day be presented in thy holy temple and received into the arms of holy Simeon: we humbly beseech Thy mercy, that Thou wouldest be pleased to bl~~ess~~ and sancti~~fy~~ and to kindle with the light of thy heavenly benediction these tapers,⁴ which we Thy servants, taking them in Thy glorious Name, desire to carry lighted; in such wise that being worthy of offering them to Thee, the Lord our God, and being kindled with the holy fire of Thy most sweet love, we may be presented in the holy temple of Thy glory: Through the same Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God⁵

Ever world without end. [Ry.] Amen.

The Lord be with you,

And with thy spirit.

Lift up your hearts.

We have lifted them up to the Lord.

Let us give thanks unto our Lord God.

It is meet and right.

Verily it is meet and right, and our bounden and healthful duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty and Everlasting God: the Fountain and Origin of all light, Who hast illumined the world with the light of Thy glory, by sending to us Thine Only Begotten through the womb of an undefiled virgin; and having promised Him long before in the oracles of the prophets didst send Him in the last times to be a light to the peoples that sat in

⁴ There is here a hole in the parchment but no defect in the text.

⁵ This prayer was said on a monotone, except that the voice sank to the fifth note below at the last syllable of the prayer, and to the third below at the last syllable of the first clause of the conclusion. The last words (ever world without end) on the contrary were sung deliberately to a well known tune, as they were sung at the end of the *Secret* prayer at the Mass.

darkness We therefore beseech Thee, O Lord, that Thou wouldest vouchsafe to bless with Thy benediction these candles prepared unto Thy Name: Who hast translated us from the power of darkness into the light and kingdom of (Thy ¹ dear) Son: through Whom light hath arisen in the darkness for the upright in heart, and the joy of everlasting salvation. And Thou Who didst fulfil the expectation of righteous Simeon, that he should not see death until he had seen the manifest incarnation of the same Thy Son, the Light and Salvation of the whole world; so satisfy us with the light of Thy glory, that Thou mayest dispel from us the darkness of unbelief: and, as Thou this day didst let Thy servant depart in peace, be pleased so to guide us in the peace of Thy holy Church, that we shall be able to enter the haven of eternal quiet: in such wise that flooded with the rays of the True Light, rejoicing before Thee in the day of judgment, we may be able, with the songful choirs of the angels, to behold the Face of the Sun that never sets: ² Who liveth and reigneth with Thee in the unity [of the Holy Ghost, God, ever world without end. *R.* Amen.]

When the Preface has been said, the candles shall be sprinkled with blessed water and censed. And again the priest shall say,

The Lord be with you
[*R.* And with thy spirit.]
Let us pray.

O Lord, Holy Father Almighty, the Unfailing Light, Who art the Creator of all lights, bless³ this light for thy faithful to carry in honour of Thy Name; in such wise that sanctified and blessed by Thee we may be kindled and enlightened by the light of Thy glory; (and)⁴ be pleased to grant, that as Thou didst enlighten

Thy servant Moses with the same fire, so Thou wouldest illumine our hearts and our understandings, to the end that we may be counted worthy to attain to the vision of everlasting glory: Through Christ [our Lord. *R.* Amen.]

Let us pray.

Almighty and Everlasting God, Who hast sent into the world Thy Only Begotten, born of Thee before all the ages, but incarnate in time of the Virgin Mary, to be the True and Unfailing Light to dispel the darkness of the human race; mercifully grant that as we are outwardly lighted by material light, so likewise we may be inwardly irradiated with the light that is spiritual: Through the same [Thy Son Jesus Christ] our Lord, [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. *R.* Amen.]

After these things, the candles shall be kindled and distributed, the cantor incepting the anthem.

A Light to lighten the Gentiles: and the Glory of Thy people Israel. *Psalm.* [Lord,] now lettest Thou [Thy servant] depart [in peace: according to Thy Word.] *The anthem again:* A Light [to lighten the Gentiles and the Glory of Thy people Israel.]

℣. For [mine eyes] have seen:⁵ [Thy salvation.]

Again: A light [to lighten the Gentiles: and the Glory of Thy people Israel.]

℣. Which Thou hast prepared: [before the face of all people.]

Again: A Light (&c.).

℣. Glory be to the Father (&c.).

Again: A light (&c.).

And thus at every verse, this anthem, A Light (&c.) shall be sung over again, and if necessary the psalm⁶ shall be repeated.

At the Procession:⁷ Anthem.

¹ The words *Dilecti tui*, omitted in the text, appear in some copies. Compare Coloss. i. 13.

² "Here he shall change his voice as if reading, Who," &c., Sarum.

³ "Bless."

⁴ The text omits the conjunction.

⁵ *derunt*, read *viderunt*.

⁶ *i.e.*, the canticle, Lord, now lettest Thou, &c.

⁷ All that follows, to the end of this service, belongs strictly to the volume called the *Processional*. Some copies end with the *Nunc dimittis*, referring the reader for the rest to the Processionals.

Hail, thou that art full of grace, virgin Mother of God: for out of thee arose the Sun of righteousness, Christ, Who enlighteneth the things that are in darkness. Rejoice, Thou [righteous] elder, as thou receivest into thine arms the Deliverer of our¹ souls, Who giveth us also resurrection.

Another Anthem.

Adorn thy bed, O Sion, and receive Christ the King; embrace Mary, who is the gate of heaven, for she bears the King of Glory; in new light she abides² a virgin [while she brings] in her hands the Son [begotten] before the morning star; Whom Simeon, taking Him up in his arms, proclaimed to the peoples to be the Lord of life and death, and the Saviour of the world.

Anthem.

Simeon received an answer from the Holy Ghost that he should not see death until he had seen the Lord's Christ: and when they brought in the child into the temple, he took Him into his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace.

Anthem.

To-day the blessed virgin Mary presented the child Jesus in the temple, and Simeon, filled with the Holy Ghost, took Him into his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace.

Anthem.

Lord, now lettest Thou, &c.

*At the entrance of the choir.*³

Responsory. Behold the miracle of the Lord's mother: a virgin hath conceived, not knowing man's fellowship: Mary stands burdened with a

¹ *Nostras* ought to be *nostrarum*.

² *Glorie nouo lumine subsistit uirgo in manibus filium ante luciferum.* The reading in the Roman Missal (2 Feb.) is—*Regem gloriæ nov luminis: subsistit Virgo, adducens manibus Filium ante luciferum genitum: the King of the new light of Glory; she abides a Virgin bringing in her hands, &c.*

³ That is when the choir (of singers) reached the gate or door of the (architectural) "choir."

noble burden; and she joyfully acknowledges herself to be a mother,—who knows herself to be not a wife.

℣. A virgin she conceived, and a virgin she brought forth, and, after child-bearing a virgin she remained. [℟.] Who knows herself to be not a wife.⁴

℣.⁵ We have thought of Thy loving kindness, O God.

[℟.] In the midst of Thy temple.

Let us pray.⁶

Instruct⁷ Thy people, we beseech Thee, O Lord; and as Thou givest unto them to venerate these things outwardly with yearly devotion, so, through the intercession of the blessed mother of God and ever virgin Mary, grant that they may attain inwardly unto the light of Thy grace. Through the same Christ our Lord. [℟.] Amen.

*When the procession has thus been ended, the priests and ministers shall prepare themselves for mass.*⁸

[BLESSING OF ASHES.]

*On Wednesday at the beginning of the Fast, after sext, the clerks shall prostrate themselves in the choir. The bishop (or his vicar), with his ministers shall say before the altar the seven penitential psalms with the anthem.*⁹

⁴ In the singing of this anthem, it is probable that it was concluded thus: V. Glory be to the Father and to the Son and to the Holy Ghost. [R.] Who knows herself to be not a wife."

⁵ This verse was sung or said by the priest alone; whereas the verse of the preceding anthem was sung by one or more of the choir.

⁶ If 2 Feb. fell on a weekday after Septuagesima Sunday, the Deacon said, Let us bend our knees. ℣. Rise.

⁷ *Erudi.* The reading is *Exaudi* in the Roman Missal, which appoints this prayer to be said before the procession, but without the reference to the Virgin's prayers.

⁸ For which, see the Arbuthnot Missal, Proper of Saints, 2 Feb.

⁹ Some copies give fuller rubrics. "First there shall be preached a sermon to the people, if it shall seem good." Then the clerks prostrate themselves and after the two

Remember not our iniquities, O Lord, nor the iniquities of our fathers, neither take Thou vengeance on our sins.

Lord, have mercy.

Christ, have mercy.

[Lord, have mercy.]

Our Father.

And [lead us] not [into temptation ;]

[R.] But deliver [us from evil.]

[V.] Save Thy servants and Thy handmaidens,

[R.] Whose trust, O my God, is in Thee.

[V.] Send them help, O Lord, from the sanctuary,

[R.] And strengthen them out of Sion.

[V.] Return, O Lord ; how long ?

[R.] And let it repent Thee concerning Thy servants.

[V.] Help us, O God of our salvation,

[R.] And deliver us for the glory of Thy name, and purge away our sins for Thy Name's sake.

[V.] O Lord, hear [my prayer ;

[R.] And let my cry come unto Thee]

[R.] The Lord be with you.

[R.] And with Thy spirit].

Let us pray.

Hear, O Lord, our supplications, and pardon the sins of them that confess to Thee : that, as their guilty conscience accuses them, Thy merciful loving-kindness may absolve them : Through Christ [our Lord. R. Amen.]

words "Remember not," have been sung as a solo, they sing the seven penitential psalms (6, 32, 38, 51, 102, 130, 143), with Glory be to the Father, &c. and then the above anthem in full, followed by the Kyrie and Lord's Prayer. Meantime a priest of higher rank wearing a red silk cope and other priestly garments, and having a deacon on his right hand and a subdeacon on his left, followed by the other ministers of the altar, wearing albs with amices, go in procession by the vestibule to the step of the altar and there say prostrate the above psalms *pro se*, i.e., privately. After the pss., &c., as above (recited by all *sine nota*, i.e., not sung), the priest with his deacon and subdeacon rise, and turning towards the south side in front of the right hand corner, he begins with the notation used in preces, And lead us not into temptation, as above. (This right hand corner is right from the point of view of the people ; it is now called the left hand corner, from its relation positively to the crucifix behind the altar).

*Let us pray.*¹

May the inspiration of Thy saving grace, we beseech Thee, O Lord, be with Thy servants, to melt their hearts by the fruitful flood of weeping, and, by humbling them, may so effect that through their meet repentance it may restrain the motions of Thine anger : Through [Christ our Lord. R. Amen.]

Let us pray.

Grant, we beseech Thee, O Lord our God, unto² these Thy servants, by penitence to perform the duty of their purification ; and that they may be able to fulfil this effectually, may the grace of Thy visitation go before and come after them : Through Christ [our Lord. R. Amen.]

[*Let us pray.*]

May Thy mercy, we beseech Thee, O Lord, prevent these Thy servants, that all their iniquities may be blotted out by Thy swift mercy : Through Christ [our Lord. R. Amen.]

Let us pray.

Attend, O Lord, unto our supplications, and let not Thy lovingkindness be far from these Thy servants : heal their wounds, pardon their sins, that they may not be separated from Thee by any iniquities but may be able to cleave evermore to Thee the Lord³ : Through Christ [our Lord. R. Amen.]

Let us pray.

O Lord our God, Who art not overcome by our offences but becomeest gracious on our repentance : look, we beseech Thee, upon Thy servants, who confess that they have grievously sinned against Thee. For Thine it is to give absolution from guilt, and to grant forgiveness to the sinning ; and Thou hast said that Thou desirest the repentance of sinners rather than

¹ The scribe probably intended to write *Oratio* here and before the other prayers of this series, for he has written *Oremus* in red by mistake. The usual custom was to write *Oratio* in red before each collect, and *Oremus* in black before the first and second collects only. Confusion sometimes arose from the contraction *or.* which might stand for either word.

² *Ut* before *hiis* ought to be omitted.

³ *Domine*. The usual reading is *Domino*.

their death. Grant unto these therefore, O Lord, that they may fulfil to Thee the offices of penitence, and having amended their doings, may rejoice that Thou hast granted⁴ unto them eternal joys : Through Christ [our Lord, R. Amen.]

Let us pray.

O God, of Whose mercy all men stand in need, remember Thy servants and handmaidens, and because, being devoid of strength through the tempting and earthly weakness of the flesh,⁵ they have sinned in many things ; we beseech Thee to grant them forgiveness while they confess their sins, and to have mercy upon them as they call upon Thee, that as they are accused by their own faults, they may be saved by Thy compassion : Through [Christ our Lord. R. Amen.]

*Absolution.*⁶

We absolve you in the room of blessed Peter, Prince of the apostles, on whom the Lord conferred the power of binding and loosing : and in so far as it falls to us to accuse and to you to be forgiven⁷ : may Almighty God be to you life and salvation, and mercifully pardon all your sins⁸ : Who liveth [and reigneth with God the Father in the unity of the Holy Ghost, God, ever world without end. R. Amen.]⁹

⁴ *Confiteri* should be *conferri*.

⁵ *Corpora* should be *corporis*, the usual reading,

⁶ "*Here shall not be said, The Lord be with you, nor Let us pray ; but the priest shall turn himself towards the people ; and extending his hand shall say the benediction over them in this manner, We absolve,*" &c., as above. Sarum.

⁷ Some copies reverse the respective positions of *nos* and *vos*. In so far as it falls to you to be accused and to us to forgive.

⁸ At this point all the congregation, kissing the forms or the ground rose up from their prostrate attitude, and stood while the priest said, Who liveth, &c. This was a common practice on certain occasions.

⁹ To understand the nature of this Absolution and indeed of the whole service, it is necessary to remember

Then shall be performed (the service) called the BLESSING OF THE ASHES, thus :

that on this day and at this hour began the period during which penitents underwent the public discipline of the Church. That discipline began with the recitation of the penitential psalms, the offering of the prayers given above, and the Absolution. The noticeable feature is that Absolution was granted by the Church from the first. In other words her discipline was very far from being a legal punishment : it involved and taught evangelical repentance. It declared that while repentance is in a sense the means of obtaining absolution or forgiveness, yet in a very just and important sense, absolution is the necessary preliminary to true repentance. Forgiveness is not the mechanical result of mere human repentance ; but saving penitence is the blessed fruit of Divine forgiveness, bestowed out of *Gratuita Pietas* (free grace). Absolution is the loosing of the bonds which prevent us from forsaking our sin and "endeavouring after new obedience." The true order is seen in the daily absolution of the Unreformed Church : "The Almighty and Most Merciful Lord grant us absolution and remission of all our sins ; space for true repentance ; amendment of life ; and the grace and comfort of the Holy Ghost." The same principle appears in very many ancient prayers for pardon ; we pray for forgiveness and its accompanying grace, in order that we may be able to repent. This explains why Absolution was given the very first hour of the penitential period. The penitents, thus fortified, continued in their quasi-outcast state, until the Thursday before Easter, called *Cœna Domini*, or Maundy or Shere Thursday, when, at the conclusion of their "maceration," the seven penitential pss. were again recited, with the preces following them above, and after certain appropriate prayers, the same Absolution was given, on the new ground that the penitents were now established in their restored state, fully forgiven in *foro ecclesie*, their repentance having indicated that they were presumably forgiven in *foro Dei*. Then the bishop, if present, gave the Benediction. "The blessing of God the Father Almighty and of the Son and of the Holy Ghost descend upon you and abide (with you) always. R. Amen." The penitents were now duly prepared for the celebration of the Lord's death and Resurrection, and to take part in all the privileges of the faithful. Of course, in a general sense, the entire Church passed through Lent in a penitential spirit.

The Lord be with you.
[R. And with thy spirit.]

Let us pray.

Almighty and Everlasting God, Who hast mercy on all and hatest nothing that Thou hast made, but forgivest the sins of men on repentance, Who also helpst them that labour under trials: be pleased to bless and sanctify these ashes, which, for the purging of our sins, Thou hast directed us to bear on our heads, after the manner of the Ninevites, out of humility and holy devotion; and grant, through the invocation of Thy holy Name, that all who, to entreat Thy mercy, shall bear them on their heads, may be counted worthy to receive from Thee the forgiveness of all their sins; and this day may so begin their holy fasts, that on the day of the Resurrection they may come to the holy Passover, and hereafter may obtain everlasting glory: Through [Thy Son Jesus Christ] our Lord, [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. R. Amen.]

Here the ashes shall be sprinkled with blessed water.

The Lord be with you.
[R. And with thy spirit.]

Let us pray.

O God, Who desirest, not the death, but the repentance of sinners, most mercifully regard the frailty of human nature, and be pleased of Thy Fatherly favour to bless these ashes which for the purpose of enduring¹ humiliation and procuring pardon, we have resolved [to have placed on our heads],² that we, whom³ Thou hast declared to be but ashes and who know that for the guilt of our wickedness we shall return to dust, may mercifully obtain forgiveness of all our sins and the gifts promised unto the penitent: Through [Thy Son Jesus Christ]

¹ *Perferende*. Common reading *proferende*, of showing forth our humility.

² Supplied from other sources.

³ *Qui* in text and in printed Manuals. It cannot be correct.

our Lord [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. R. Amen.]

Then the ashes shall be distributed on the heads of all severally, while the priest says:

Remember, man, that thou art ashes: ⁴ and unto ashes shalt thou return. In the name of the Father [and of the Son and of the Holy Ghost. Amen.]

And meanwhile these anthems shall be sung by the whole choir, the cantor incepting.⁵

Hear us, O Lord; for thy loving kindness is good: turn unto us according to the multitude of Thy tender mercies, O Lord.

Glory be to the Father [and to the Son and to the Holy Ghost].

As it was [in the beginning, is now, and ever shall be, world without end. Amen.]

Ant. Hear us, O Lord [as above.]

Anthem.

Near the porch and the altar the priests and levites, the ministers of the Lord, shall weep,⁶ and shall say, Spare, O Lord, spare Thy people, and destroy not the mouths of them that cry⁷ unto Thee, O Lord.

Anthem.

Let us change our garments for ashes and sackcloth; let us fast and weep before the Lord; for our God is very merciful (and ready) to forgive our sins.⁸

⁴ *Cinis*. The Roman Missal reads *pulvis*, dust.

⁵ *i. e.*, singing solo the first word or two of each anthem.

⁶ *Plorabant*; read *plorabunt*.

⁷ *Ne dissipet ora clamantium*. The Roman Missal reads, *ne claudas ora canentium*, shut not the mouths of them that sing. *Ne* is generally used with the perfect subjunctive, as in one of the Advent prayers, *Festina, quesumus, domine, ne tardaveris*, &c., but occasionally, as here, it occurs with the present subj.—The English Bible, for this clause, translates “and give not thine heritage to reproach.”—Joel ii., 17.

⁸ These three anthems are often omitted from Manuals, which refer for them to the book of anthems, &c., called the “Processional.”

When the office¹ has been finished, the priest shall say:

The Lord be with you.
[R. And with thy spirit.]
Let us pray.

O God, Who in righteousness art angry and in mercy dost forgive, accept the tears of Thine afflicted people, and graciously turn away the fury of Thine anger which we justly deserve: Through Christ [our Lord. R. Amen.]

Grant us, we beseech Thee, O Lord, to begin the Christian warfare with holy fasts; that, being about to fight against spiritual wickedness, we may be strengthened with the helpful grace of self-restraint: Through Christ [our Lord. R. Amen.]

And so the service of this day is fulfilled up to Mass.²

¹ The distribution of the ashes.

² For which see the Arluthnot Missal, Ash Wednesday.

It may be interesting to add here the forms used when the actual expulsion of the penitents took place. After the above prayer "Grant us, we beseech Thee," the Clergy, preceded by a sackcloth banner, went in procession through the choir and along the church to the West door; and the Officiant ejected the Penitents, one by one, out of the choir, (where they had been assembled) delivering them by the right hand to another priest, who passed them forward; and they, kissing the Officiant's hand, went out of the church. Meanwhile the choir of singers sang these two responsories:—

1. *Resp.* Behold the man is become one of us, to know good and evil: See, lest peradventure he take of the tree of life and eat and live for ever.

V. Cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

R. See, lest peradventure, &c.

2. *Resp.* In the sweat of thy brow shalt thou eat bread, said the Lord to Adam; when thou shalt till the ground it shall not give its fruit; thorns, also, and thistles shall it bring forth to thee.

V. Because thou hast hearkened to the voice of thy wife more than unto Me, cursed is the ground in thy work.

R. It shall not give its fruit; thorns, &c.

When the penitents had been ejected, the door of the church was shut, and the clergy returned in procession to their places while the following responsory was sung:—

Resp. Let us who have sinned in ignorance amend our faults, lest, being suddenly overtaken by the day of death,

[BLESSING OF LEAVES.]

On Palm Sunday, after terce has been sung, blessed water shall be sprinkled. Then there shall be read this lesson by an acolyte³ over the flowers and leaves, or palms, with its title.

A lesson from the Book of Exodus.

In those days: The children of Israel came to Elim where there were, etc., . . . the glory of the Lord appeared in the cloud. [Exodus xv., 27, and xvi., 1-10.]

The Lord be with you.

[R. And with thy spirit.]

[Continuation of the Holy Gospel] according to John.

[R. Glory be to Thee, O Lord.]

At that time: Much people that were come to the feast, etc., . . . behold, the whole world is gone after Him.⁴ [John xii., 12-19.]

BLESSING OF FLOWERS AND LEAVES.⁵

I exorcise thee, creature of flowers and leaves, in the name of God the Father Almighty and in the name of Jesus Christ His Son, our Lord, and in the power of the Holy Ghost.

we seek a place of repentance and be not able to find it. Hear us, O Lord, and have mercy upon us, for we have sinned against Thee.

V. We have sinned with our fathers, we have committed iniquity, we have done wickedly.

R. Hear us, O Lord, and have mercy, &c.

The Mass for the day then began.

³ Standing on the altar step, on the South side.—Sarum Missal.

⁴ This lesson was read by a deacon, where the Gospel was read on weekdays, *i.e.*, at the Gospel side of the altar. On Sundays and festivals the Gospel was read from the pulpit.—Sarum Missal.

In the Roman Missal the first lesson is Exod. xv., 27, and xvi., 1-7 (to the glory of the Lord.) The Gospel is Matt. xxi., 1-9. Between these lessons there are two alternative anthems, *pro graduali*. The whole service is founded on the ordinary of the Mass, and differs widely from that presented in books of the Sarum order.

⁵ The following exorcism and prayers were said by a priest in a red silk cope, on the third step of the altar, turning to the South. Flowers, etc., had been previously laid on the altar for the clergy, and on the step of the altar (at the South side) for others.

Therefore, all power of the adversary, all the host of the devil, all the might of the enemy, all temptations of demons, be rooted up and expelled from this creature of flowers and leaves, so as not to follow the footsteps of them that hasten unto the grace of God: Through Him Who is to come [to judge the quick and the dead, and the world by fire. R̄. Amen].

Let us pray.

Almighty and Everlasting God, Who at the outpouring of the flood, didst, by the mouth of a dove bearing an olive branch, announce to Thy servant, Noah, that peace had returned to the earth, we humbly beseech Thy Truth to sanctify this [creature] of flowers and leaves, and branches of palms, or leaves of trees, which we offer before the presence of Thy glory: that Thy devout people, bearing them in their hands, may obtain the grace of Thy blessing: Through [Christ our Lord. R̄. Amen.]

Let us pray.

O God, Whose Son for the salvation of mankind descended from heaven to earth, and when the hour of His Passion drew nigh, was pleased to come to Jerusalem sitting on an ass, and to be saluted and praised as King by the multitudes: increase the faith of them that trust in Thee, and favourably hear the supplications of Thy servants: let Thy mercy, we beseech Thee, O Lord, come upon us, and be Thou pleased to bless these branches of palms and other trees, that all who are to bear them may be filled with the gift of Thy blessing. Grant, therefore, that as the children of the Hebrews, crying Hosanna in the highest, went forth with branches of palms to meet the same Thy Son our Lord: so we, bearing branches of trees may go to meet Christ with good works, and attain unto joy everlasting: Through the same Christ [our Lord. R̄. Amen.]

Let us pray.

O God, Who gatherest the things that were scattered, and preservest the things that are gathered; Who didst bless the people as they carried branches of palms to meet Christ Jesus;

bless also these branches of palms and of other trees which Thy servants faithfully bear for the blessing of Thy Name: that unto whatsoever place they may be brought, all who dwell in that place may obtain Thy blessing: in such wise that putting to flight all adverse power, Thy right hand may defend them that it has redeemed: Through the same Christ [our Lord. R̄. Amen.]

Then the flowers and leaves shall be sprinkled with blessed water, and censed, and the priest shall say:—

The Lord be with you.

[R̄. And with thy spirit.]

Let us pray.

O Lord Jesus Christ,¹ Creator and Redeemer of the world, Who for our deliverance and salvation wast pleased to descend from the highest heaven and to take flesh upon Thee and to undergo suffering: and Who of Thine own will, as Thou drewest nigh to the place of that passion wast by the crowds coming to meet Thee with branches of palms, blessed, praised and with loud voice called the Blessed King, coming in the name of the Lord: be Thou now pleased to accept our praise and thanksgiving, and to bless and sanctify these branches of palms [and] other trees and of flowers, that whosoever in homage of Thy power shall carry anything hence, being sanctified² by Thy heavenly benediction, may obtain remission of sins and the gifts of life everlasting: Through Thee, Jesus Christ, the Saviour of the world, Who with God the Father and the Holy Ghost livest and reignest, God, through [all ages of ages. R̄. Amen.]

This done, the palms shall be distributed and an anthem shall be sung.

The children of the Hebrews, bearing olive branches, went forth to meet the Lord, crying aloud and saying, Hosanna in the highest.

¹ Sarum Missal adds "Son of the living God."

² For *sanctificatur* read *sanctificatus*.

Another Anthem.

The children of the Hebrews strewed their garments on the way, and cried aloud, saying, Hosanna to the Son of David; blessed be He that cometh in the Name of the Lord.¹

[THE PROCESSION.]

*Then the Procession shall go to the place of the first station, and the cantor shall incept the anthem.*²

Now, the first day of unleavened bread, the disciples came to Jesus, saying, Where wilt Thou that we prepare for Thee to eat the Passover? But Jesus said to them, Go into the city to such a man, and say to him, The Master saith, My time is at hand; at thy house I keep the Passover with My disciples. And the disciples did as the Lord commanded them, and they made ready the Passover.³

Anthem.

When the Lord came nigh to Jerusalem, He sent⁴ two of His disciples, saying, Go into the village which is over against you, and ye shall find the foal of an ass tied, whereon never man sat; loose him and bring him to Me. If any

¹ A Manual usually omits the rest of the service, which was to be found in the Processional. In this respect the Rathen MS was a Manual and Processional combined. The occasional inclusion of matter not strictly belonging to a Manual is a common feature of those copies that have survived.

² *Sarum rubric*: "While the palms are being distributed, let a shrine with relics be prepared, in which there shall hang in a pyx the Blessed Sacrament, and when the distribution is ended, let (the pyx) be carried, preceded by an unveiled cross, a lantern and two banners, and followed by the ministers (*i.e.*, deacons, &c.), in albs and amices only, and the priest in a red cope, the choir following, and as they proceed, these two anthems shall be sung. The Procession shall go through the West door, round the cloister, through the canon's gate, to the first station" (*i.e.*, to the first of the crosses erected outside the church.)

³ This is the second anthem in the York Processional, which in other respects here differs considerably from the Sarum books. The spirit and intention however are the same.

⁴ *Jussit for misit.*

man question [you, say ye,] The Lord hath need of him. They loosed him and brought him to Jesus, and placed garments upon him and He sat upon him. Some spread their garments on the way, others strawed branches from the trees. And they that followed cried, Hosanna! blessed is He that cometh in the Name of the Lord! Blessed be the kingdom of our father David! Hosanna in the highest to the son of David!⁵

If these anthems do not suffice till (the procession reaches) the place of the station, then shall be sung the following anthems:—

When the people had heard that Jesus was come to Jerusalem, they took branches of palms and went forth to meet Him, and the children cried, saying, This is He Who is to come for the salvation of the people! This is our Salvation, and the Redemption of Israel! How great is He, Whom thrones and dominions come forth to meet! Fear not, daughter of Sion: behold, thy King cometh, sitting on the foal of an ass, as it is written! Hail, O King! Maker of the world, Who hast come to redeem us!

Anthem.

Six days before the feast of the Passover, when the Lord came into the city of Jerusalem, children met Him, and they carried in their hands branches of palms, and they cried with a loud voice, saying, Hosanna in the highest! Blessed art Thou Who hast come in the greatness of Thy mercy! Hosanna in the highest!

Anthem.

Six days before His Passion, came the Lord into the city of Jerusalem, and there met Him the multitudes and the children, and they carried in their hands branches of palms, and they cried with a loud voice, saying, Hosanna in the highest!

Here shall be made the first station, and a deacon on the North side of the church shall read the Gospel, saying, The Lord be with you, &c.

⁵ The York custom was to sing this anthem after the Gospel, while the Procession went round the church back to the West door.

[The continuation of the holy Gospel] according to Matthew.

At that time: when Jesus drew nigh unto Jerusalem, &c., . . . in the name of the Lord. [Matt. xxi., 1-9.]

The Gospel ended, three clerks, in front of the place of the station, on the East side, turning to the people on the West side, shall sing the anthem:—

Behold! thy King cometh unto thee, O mystic daughter of Sion!—meek, sitting upon animals, of Whose coming the teaching of the prophets hath foretold.

Elder. Hail, Jesus, unto Whom *the choir with genuflection shall continue* the people of the Hebrews bears witness, coming to meet Thee with palms, crying aloud the words of salvation!

Clerks. This is He Who cometh from Edom, with dyed garments from Bozrah, glorious in His apparel, travelling in the greatness of His strength, not on warlike horses nor in lofty chariots!¹

Elder. Hail, Light of the world! *the choir with genuflection*, King of kings! Glory of heaven! for Whom abideth dominion, praise and honour, now and for ever!

Clerks. This is He Who as a guiltless lamb is given over to death; the Death of death, the Destruction of hell, by Death giving Life, as of old the blessed seers prophetically promised.

Elder. Hail, our Salvation! *the choir with genuflection*, Peace, true Redemption, Strength! Who willingly for us didst pass under the dominion of death!²

Then they shall proceed to the place of the second station, the cantor incepting:—

The multitudes with flowers and palms go forth to meet the Redeemer, and they give triumph to the Conqueror, they render due

¹ *Curribus.* "The Sarum Missal in English" has "in lofty turrets," (showing that the translator had read *turribus*), with the ingenious footnote: "such as are carried on the backs of elephants."

² The passages from "Behold thy King" (*supra*) to this point are in verse.

worship to the Son of God; the nations proclaim Him with their mouths; and unto the praise of Christ, voices thunder through the cloudy regions: Hosanna!

Anthem.

Thou art worthy, O Lord, our God, to receive glory and honour.³

But if these two anthems do not suffice until (the procession reaches) the place of the station, this responsory⁴ shall be sung with its verse.

The Lord Jesus, six days before the Passover, came to Bethany, where Lazarus was, who had been dead, whom Jesus raised.

¶ And many of the Jews assembled there, that they might see Lazarus.

[R.] Whom Jesus raised.

This done, [seven] boys being in a conspicuous place, shall sing the anthem:—

Glory and honour and praise be to Thee,
King Christ the Redeemer,
Whom, with hosannas of love, children in triumph adore.

The choir shall repeat the same after every verse.⁵

Boys. Israel's King art Thou, and the glorious offspring of David,
Who, in the name of the Lord comest,
the Blessed, to reign.

Choir. Glory and honour, &c.

Boys. All the assembly⁶ of heaven gives worship to Thee in the Highest;
Mortals, and all Thou hast made, sing
to Thy glory below.

³ According to the York Processional, this blessing was first said by the priest, who genuflected thrice; and then repeated by the choir, also with three genuflections. Sarum treated it as a simple anthem.

⁴ Sarum provides two alternative Responsories.

⁵ *i.e.*, the choir shall repeat the same verse after the boys, and then shall repeat it after the boys have sung each of the other verses.

⁶ *Cetus.* The York Processional, as printed by the Surtees Society, reads here *Lactus*, and for *celicus* it read *coelitus*. Without doubt *Coetus coelicus*, which is the reading of the Roman Missal also, is correct.

Choir. Glory and honour, &c.

Boys. And, as the Hebrew crowd, with their palms went forth to salute Thee,
Lo, in Thy presence we stand, bringing our praises and vows.

[*Choir.* Glory and honour, &c.]¹

Then the elder shall say.

Lift up your heads, [O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.]

Boys. Who is this King of glory?

Elder. Lift up your heads, &c.

Boys. Who is this King of Glory? [*Choir*] The Lord of hosts, He is the King of Glory.

Elder. Lift up your heads [&c.]²

¹ The Roman has two additional stanzas, but the rubric allows the whole hymn or only a part to be sung, *prout videbitur*.

² This anthem with its verses and responses does not occur here in any other Manual or Processional consulted. Its presence seems to indicate a local custom in the church for which either the Rathen Manual, or the older MS. from which it was copied, was transcribed. Although the Rathen rubrics are meagre, they exhibit another difference here from all other known authorities. According to the Sarum Use, the number of stations made in this ceremony was four: the first at the Great Cross on the North side of the church where the Gospel (Matth. 21) was read; the second on the South side where the hymn *Gloria laus et honor* was sung; the third before the West door, where the anthem "And one of them" was sung, the previous anthem "The high priests and Pharisees," having been repeated between the second and third stations; then the company entered the church singing, "When the Lord entered" and made the fourth station before the Rood at the Rood screen, where the officiant (in our MS. called the elder) sang *Ave* three times, each time a tone higher, and then the choir continued the anthem, "Rex noster," as in the Rathen MS. The York Processional after the first station sends the company round the church to the West door, where the hymn *Gloria laus et honor* is sung, at the end of which they enter the church with the anthem "When the Lord entered." The remainder as in the Sarum. In the Roman church the celebrant begins—*Procedamus in pace*, R. *In nomine Christi. Amen.* Then the procession goes outside and round the Church, singing some or all of the anthems provided, till it reaches the door. Then two or four singers enter, and, closing the door, sing

Then they shall enter the church.

The chief priests and Pharisees gathered a council,³ and they said: What do we? for this Man doeth many signs: if we leave Him thus alone, all men will believe on Him: Lest it may be that the Romans come and take away our place and nation.

Three clerks of the upper grade: [V.] But one of them, Caiaphas by name, being high priest for that year, prophesied saying, It is expedient for us that one man should die for the people, and that the whole nation perish not. From that day forth therefore they took counsel together for to put him to death, saying,

R. Lest it may be [that the Romans come and take away our place and nation.]

*At the entrance of the church.*⁴

R. When the Lord entered into the holy city, the children of the Hebrews, proclaiming, the resurrection of life: with branches of palms cried, Hosanna in the highest!

V. When the people heard that Jesus was come, they went forth from Jerusalem to meet Him;

R. With branches [of palms they cried, Hosanna in the highest!]

Gloria laus (the refrain) which is repeated by those outside. Then the singers within sing all or some of the stanzas and the choir without sing the refrain after each. Then the Subdeacon knocks at the door, which is at once opened and the Procession enters singing, "When the Lord entered." Immediately Mass is celebrated. In the Rathen Manual the place of the second station seems to be at the West Door, where after the hymn *Gloria laus*, there is sung the anthem *Attollite portas*, and then the procession enters the church. The anthem, "When the Lord entered" was sung "in introitu ecclesie." But the anthem "The high priests and Pharisees" with "But one of" apparently displaced in practice by "Lift up your heads," was still retained in the Manual in deference to Sarum custom. This is an instance of what all liturgiologists believe to have been the case—that even in churches where the Sarum books were used, they were not necessarily followed with absolutely rigid uniformity.

³ *Consilium* should be *concilium*.

⁴ *i.e.*, On entering the church.

Before the crucifix,¹ with the cross uncovered, the Elder shall say,

Hail! *The choir with genuflexion shall respond,* our King, the Son of David, the Redeemer of the world, Who, the prophets foretold, would come to be a Saviour to the house of Israel. For the Father sent Thee into the World for a Saving Sacrifice; for Whom all the saints, from the beginning of the world, waited. And now, Hosanna to the son of David! Blessed is He that cometh in the Name of the Lord! Hosanna in the highest!

*Responsory.*² Lying men compassed Me about; they scourged Me without a cause; but Thou, O Lord, My Deliverer avenge Me.

[V.] For trouble is near, and there is none to help.

[R.] But Thou O Lord My Deliverer, avenge Me.³

[V.] Save me, O my God, from mine enemies.

[R.] And deliver me from them that rise up against me.

[V.] The Lord be with you.

[R.] And with thy spirit.

Let us pray.

Almighty and Everlasting God, Who of Thy tender love towards mankind hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great Humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection:

¹*i.e.*, When the processionists came in front of the figure of the dying Christ placed on the Rood screen.

²This response was sung while the clergy and singers returned to their places in the (architectural) choir.

³The remaining Verses and Responses were sung alternately by the priest and choir to the simple chant used for preces; whereas the preceding Verses and Responses are parts of anthems, and were sung to more elaborate music.

Through the same [Christ our Lord. R. Amen].⁴

⁴Then was begun the Mass for the day; for which see the Missal of Arbuthnot or any other Sarum Missal.

The next section that may appear in a Manual is the service for Shere Thursday. The scribe of the Rathen MS. omitting it, passes on to the Good Friday offices—an illustration of the variety in the matter contained that may exist in different copies of the same Manna. The following scheme of the Shere Thursday (*coena Domini*) offices is taken from an early printed black letter Manual—which omits the service for Good Friday.

1. The reconciliation of penitents. These assembled in the vestibule at the West Door. The priest, with two deacons, preceded by a sackcloth banner, passed through the middle of the choir to the vestibule. A deacon going to the side of the penitents, read to his superior a request on their behalf to be restored to kirk privileges: "The time is come, O venerable chief-priest, &c." The officiant answered by incepting the anthem, "Come ye," thrice, and the choir proceeded, "children, hearken unto me; I will teach you the fear of the Lord," Ps. "I will bless the Lord at all times; His praise, &c.," Ps. 34, sung entire with the anthem "Come ye" after every verse. During the singing of the psalm the penitents are handed by a presbyter to the officiant and by the officiant into the "bosom of the church." (Compare the office for Ash Wednesday.) When all had returned to their places, the seven penitential psalms were sung, followed by prayers for the penitents and the Absolution as on Ash Wednesday and if the bishop was present he pronounced the benediction, "The blessing of God the Father, and of the Son, and of the Holy Ghost descend upon you and abide with you alway. R. Amen."

2. The Mass for the Day—to be sought in the Missal.

3. The consecration of the oil, preceded by the hymn "O Redeemer." This ceremony was performed at the end of the consecration Prayer.

4. (Vespers were embodied with the concluding part of Mass.)

5. (after supper), The ablution of the altars. This was accompanied by numerous anthems, which, strictly speaking, belonged to the Processional.

6. The Maundy (from *Mandatum*) or Feet-washing (*Pedilavium*), accompanied by psalms and anthems, also to be found in the Processional.

7. Sermon, if possible, followed by preces and an orison.

8. A portion of the last discourse of Jesus before the Betrayal.—John xiii., 16-38; xiv., 1-31.

At the words "Arise, let us go hence," all rose and departed.

[SERVICE FOR GOOD FRIDAY.]

On the sixth feria, being the Preparation; the prayers ended,¹ the priest shall lay aside his chasuble, and the other presbyters, habited in albs and with him holding the cross, shall sing the verse:

O my people, what have I done unto thee? how have I wearied thee? for I have brought thee forth from the land of Egypt; thou hast prepared a cross for thy Saviour.

Two deacons in copes, before the step of the choir, turning to the altar, shall say:

Ἄγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

*The choir with bended knee shall answer;*²

Holy (is) God, holy and mighty, holy and immortal; have mercy upon us.

The priests shall say:—

For I led thee through the desert forty years, and fed thee with manna and brought thee into a very good land: thou hast prepared a cross for thy Saviour.

Deacons. Ἄγιος, κ. τ. λ.

Choir. Holy is God, &c.

The priests shall sing: What more ought I to have done for thee that I have not done? I indeed planted thee My Most beautiful vine; and thou hast become to Me exceeding bitter: for in My thirst thou hast given Me vinegar to drink; and with a spear thou hast pierced the side of thy Saviour.

Deacons. Ἄγιος, κ. τ. λ.

¹The prayers meant are the famous Prefaces and Collects of Intercession said (on this day only) after the reading of the Gospel. The Mass for Good Friday (like that for the other two days of *Tenebrae*, Thursday and Saturday) is peculiar and is supposed to be in form more ancient than the usual service. It begins absolutely with an Old Testament Lesson (Hosea v., 25 and vi., 1-6,) followed by a Tract (from Habaccuc 3,) and a Collect. Second Lesson (Exod. xii., 1-11) also with a Tract (1's. cxl.) The Passion of Christ (John chaps. xviii. and xix., 1-36,) The Gospel for the Day (John xix., 38-42). Prefaces and collects for the church, the clergy &c. The service is then interrupted by what are called the "Reproaches" (*Improperia*) as in the text.

²For *respondit* read *respondeat*.

*Choir. Holy is God, &c.*³

Then the priests, uncovering the cross, shall proceed⁴ to the left of the altar, and sing:

Behold the wood of the Cross, on which there hung the Salvation of the world. O come let us adore it.⁵

Ps. Blessed are the undefiled &c.

Again. Behold the wood, [&c.]

Then the people genuflecting shall adore⁶ the cross

Lastly the choir when they genuflect shall say:

Thy Cross we adore, and Thy holy Resurrection we praise and glorify: for behold, through the Cross joy came to all the world.

Ps. [lxvii] God be merciful unto us: *the whole psalm with Glory be to the Father; and after every verse there shall be repeated, Thy Cross [we adore &c.,] by the choir with bended knee.*

Verse. That Thy way may be known, &c.

Choir. Thy Cross, as above.

And so with the other verses, and Glory be to the Father.

Thus they shall adore the cross, beginning with those of higher rank.

The priests shall sing the hymn:—

Faithful Cross, among all others,

Thou'rt the only noble tree;

None in leaf and none in flower,

None in fruit can equal be:

Sweet thy wood and nails of iron,

Sweet the Weight that hangs on thee.⁷

³The York cutsom is here the same as the Sarum, which is identical with that indicated above. In the Roman, the mode of singing the Trisagon is less simple and the stanzas in our text are there followed by many others, after each of which the choir repeats, "O my people what have I done, &c."

⁴For *procedentes sinistre* read *procedant ad sinistram*.

⁵The York Processional directs the choir to repeat this anthem both here and after the first three verses of Ps. cxix., which are not sung as the verses of a psalm, but as *versus sacerdotales*, i.e., to be said by the priests only.

⁶For *genuflectent adoret* read *genuflectens adoret*.

⁷Although our rubrics give no indication of the fact, this verse is the refrain to the hymn as sung on this occasion. After it was first sung by the (two) priests, it was repeated by the choir. Then the priests sang the hymn, verse by verse, and the choir responded to each verse with the above.

1

Sing, my tongue, the Saviour's battle,
 Tell His triumph far and wide,
 How upon the Cross of glory
 He for man was crucified,
 And our foes for ever vanquished,
 When, our Sacrifice, He died.

2

Tasting of the tree forbidden,
 First-made man had been ensnared;
 Grieving o'er our doleful ruin,
 God this saving tree prepared;
 Where He purged the guilt of ages,
 And His righteousness declared.

3

For the work of our salvation
 Needs must have its order so;
 That the art divine of heaven
 Satan's fraud might overthrow;
 Thence the victory procuring
 Whence the triumph of the foe.

4

Therefore when at length the fulness
 Of the sacred time drew nigh,
 God the Son, the world's Creator,
 Left His Father's home on high,
 As a Virgin's child appearing
 In our flesh for flesh to die.

5

In His narrow manger-cradle,
 Lo, our God an Infant lies;
 While the tender Maiden-Mother
 Waits upon His feeble cries;
 And his hands and feet she swaddles
 In the cloths of lowly guise.

6

Thirty years at last accomplished,
 As Himself had freely willed,
 He surrenders to His passion,
 That His work may be fulfilled;
 On the Cross the Lamb is lifted,
 And His Blood atoning spilled.

7

Lo, the vinegar and spitting,
 Nail and lance and mocking reed;
 From that gentle Broken Body
 Blood and water forth proceed;
 Whence the earth and sky and ocean
 From all stain of sin are freed.

8

Thou alone wast counted worthy,
 Man's Redemption to sustain,
 That with thee as in a harbour
 Shipwrecked man might refuge gain,
 Which the sacred Blood anointeth
 Of the Lamb that here was slain.

9

Bend thy boughs, O tree exalted,
 Thy hard fibres gently bend;
 For a while thy native rigour
 As in pitying awe suspend;
 And the King of heavenly glory
 On thy softened bosom tend.

10

Glory, honour, praise, dominion,
 To the Most High Trinity;
 To the Father, Son and Spirit
 Equal love and worship be;
 Through the earth and through the heaven
 Unto all eternity.¹

Then shall the Cross be carried solemnly through the midst of the Choir, where it can be adored by the people. This following Responsory shall be sung by the whole Choir, with its verse, the cantor incepting.

While the Maker of the world suffered on the Cross the punishment of death, crying with a loud voice He gave up the ghost, and behold, the veil of the temple was rent, and the graves

¹ According to the usual order, the 8th and 9th verses have here changed places. The York Processional omits "Thou alone" (8). The theme of the 9th (usually the 8th) verse is more poetic than devotional; it somewhat over-steps the degree of fancy permissible in a sacred hymn.

were opened ; for there was a great earthquake, because the world cried aloud that it could not endure the death of the Son of God : When therefore the side of the Crucified Lord had been opened by the lance of the soldier, there came out blood and water for the purchase of our salvation.

℣. O adorable Ransom, by whose payment comes the redemption of our captivity : the infernal gates of hell are burst asunder ; and to us the door of the Kingdom is opened.

[℞. When] therefore [the side of the Crucified Lord] had been opened [&c., as above.]

After the Cross shall have been adored by the clergy. and by the people, all the clerks shall assemble at the altar,¹ and the priest shall again put on the chasuble which he had put off, and approaching the altar, having said the confession, and placed the sacrifice on the altar in the usual way and censed it, and poured wine and water into the chalice, and having said with a profound inclination of the body, In the spirit of humility [and with a contrite heart may we be accepted of Thee, O Lord, and may our sacrifice be so performed in Thy presence this day, that it may be pleasing unto Thee, O Lord God. In the name of the Father, and of the Son, and of the Holy Ghost, Amen,] he shall say with humble voice,

Let us pray.

[Encouraged] by the teachings [of the Saviour and in obedience to His divine command, we

¹ The Mass for the Day, interrupted by the Reproaches and the Adoration of the Cross, is now resumed. The point of the Liturgy at which the new start is made is at the Offertory. There is no Offertory anthem and no oblation of the elements, nor is the Action prayer said. This service is what is called in the Eastern Church, the Mass of the Pre-sanctified (sc. elements). On Good Friday Bread and Wine are not consecrated. Bread and Wine consecrated on a preceding day are reserved till Friday and are then simply partaken of. Another peculiarity is that the Embolism (the extension of the last clause of the Lord's Prayer, " Deliver us, we beseech Thee, &c.") usually said silently, is on this day said aloud. Certain formulæ are omitted, and their omission is believed to be a reversion, for the day, to very primitive custom.

take confidence to say] *with the Lord's prayer devoutly :*

[Our Father, (*by the priest alone to*) lead us not into temptation ; *then the choir shall say,* But deliver us from evil.]

[*Priest.*] Deliver us, we beseech Thee, O Lord [from all evils, past, present and to come ; and through the intercession of the blessed and glorious ever-virgin Mary, Mother of God, and of Thy Blessed Apostles, Peter and Paul and Andrew, with all the Saints, graciously grant peace in our days : that, supported by the help of Thy mercy, we may ever be both free from sin and safe from all disquiet] : *in which prayer he shall break the Lord's Body as is wont to be done on other days : [he makes the first fraction saying, Through the same Thy Son Jesus Christ our Lord ; and the second fraction saying, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,] then he shall say with a gentle voice, Through all ages of ages. [℞.] Amen.*

Next he shall put the particle of the host into the chalice in the usual manner. And The Peace of the Lord [be with you alway. ℞. And with thy spirit,] shall not be said, nor Lamb of God, [Who takest away the sins of the world, have mercy upon us. . . . grant us Thy peace,] nor shall the Peace be given ; but he shall forthwith communicate himself saying,

The Body and Blood of our Lord [Jesus Christ preserve me unto life everlasting. Amen.]²

Then the priest shall not³ go to the ablution in the usual way, but without saying the prayer that precedes it.

Then he shall say privately the vespers which he had said aloud on Shere Thursday.

*Post-Communion.*⁴

² Observe that both elements are on this day taken together.

³ *Non.* This word ought probably to be omitted.

⁴ This prayer serves at once as the Post-Communion at Mass and the Proper Prayer at Vespers—Mass and Vespers being here combined. The Conclusion "Who liveth and reigneth, &c.," is omitted, also the Amen,

Graciously behold, we beseech Thee, O Lord, this Thy family, for whom our Lord Jesus Christ was contented to be betrayed into the hands of wicked men, and to suffer death upon the cross, *without* [Who liveth, &c.¹]

*Then*² *the priest shall put off his chausible and taking with him one*³ [of the superiors,] *shall place the cross in the sepulchre with the Lord's Body, and there shall be said the Responsory with its verse:—*

I am counted with them that go down into the pit; I am as a man without help, free among the dead.

℣. They have placed me in the lower pit, in darksome places, in the shadow of death.

[℞.] As a man [without help, free among the dead.]

Then the sepulchre shall be censed, and there shall be said the Responsory with its verse:—

When the Lord had been buried, they sealed the sepulchre; rolling a stone to the door of the sepulchre: Placing soldiers to guard Him.

℣. Lest His disciples should come and steal Him away, and should say to the people, He hath risen from the dead.

[℞.] Placing [soldiers to guard Him.]

℣. In peace [choir]: I will both lay me down and sleep.

℣. In peace [choir]: is His tabernacle, and His dwelling place in Sion.

℣. My flesh [choir]: shall rest in hope.

“Bless we the Lord,” and everything else said either after Mass or Vespers. The service suggestively ends with an unfinished prayer. This custom is observed at all services on Good Friday and till None on Holy Saturday.

¹ *Qui vivit*, &c., the scribe omitted to insert this clause.

² Here begins the order for the ancient practice of concealing the Consecrated Bread in imitation of our Lord's Burial.

³ There is here in the MS., a curious blank, the cause of which can only be conjectured. Perhaps the scribe, finding a line of his exemplar chafed and illegible, left an equal space unwritten until he should consult another copy, and afterwards forget his intention. The omitted words are replaced from the Sarum Missal. The priest and his companion wore surplices, and performed this office barefooted.

[EASTER EVE.]

On Saturday the vigil of Pasch. First, let the procession go to the place where the new fire is to be blessed. On the way there shall be said Ps. [27.] The Lord is my Light,⁴ &c. Then shall follow the BLESSING OF THE FIRE, thus saying⁵:

The Lord be with you.

[℞. And with thy spirit.]

Let us pray.⁶

O Lord, Holy Father, Almighty and Everlasting God, the Unfailing Light, the Creator of all lights, hear us Thy servants and bless this fire, which is consecrated by Thy sanctifying grace: Thou that lightenest every man who cometh into this world, enlighten the understanding of our heart with the fire of Thy love, that inflamed by Thy fire and enlightened by Thy light and with the darkness of sin dispelled from our heart, we may under Thy guidance attain to life everlasting⁷: Through [Thy Son Jesus Christ our] Lord, [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. ℞. Amen.]

Here blessed water shall be sprinkled on the fire and there shall be said:

The Lord be with you.

[℞. And with Thy spirit.]

Let us pray.

O Lord, Holy Father, Almighty and Everlasting God, be pleased to bless and sanctify this fire, which we, though unworthy, presume to bless by invocation of Thy Only-Begotten Son Jesus Christ our Lord: do Thou most graciously⁸ sanctify it with Thy blessing, and grant that it may prevail to the profit of the

⁴ *Without note and without Glory.* Sarum.

⁵ *Ita dicens.* Sarum more grammatically reads, *a sacerdote incipiente sic.*

⁶ The following prayers are almost the same as those prescribed in the Sarum. Those in the York, Roman, &c., differ more widely.

⁷ In the Sarum, Roman, &c., there are several additional clauses, referring to the Pillar of fire at the Red Sea.

⁸ “O most gracious Father.” Sarum.

human race: Through the same [Christ our Lord. R̃. Amen.]¹

BLESSING OF THE INCENSE.²

I exorcise thee, most unclean spirit, and every illusion of the enemy in the name of God the Father Almighty, and in the name of Jesus Christ His Son, and of the Holy Ghost: that thou shouldest go out and depart from this creature of incense, with all thy fraud and wickedness; that this creature may be sanctified in the name of our God³ Jesus Christ that all who carry⁴ touch, or smell it, may feel the power and help of the Holy Ghost; so that wherever this incense shall be, there thou shalt by no means dare to approach, nor presume to cause opposition, but, O unclean spirit, whosoever thou art, thou shalt fly far thence with all thy subtlety, and be gone; for thou art adjured by the name and power of God the Father Almighty, and of His Son Jesus Christ our Lord, Who is to come in the Holy Spirit to judge the quick and the dead and the world by fire. [R̃. Amen.]

Let us pray.

We beseech Thy everlasting and most merciful⁵ loving kindness, O Lord Most Holy Father, Almighty and Everlasting God, that thou wouldest vouchsafe to bless⁶ this species of incense, that it may be an incense of a sweet savour unto Thy Majesty; may this species⁷ be blessed by Thee, may it be sanctified by invocation of Thy holy Name, so that wheresoever the

fume thereof shall reach, every kind of demons shall be driven out and put to flight; as did the incense of the liver of the fish, which Raphael the Archangel showed Thy servant Tobias when he went up for the deliverance of Sara: [Through Christ our Lord. R̃. Amen].

[Let us pray.]

May Thy blessing descend upon (this) species of incense, as on that of which David, Thy prophet sang, saying, Let my prayer be set forth before Thee as incense; may it have to us an odour of comfort, sweetness and grace; that by this smoke all the enemy's illusions of mind and body may be put to flight, that we may be, as the Apostle Paul saith, an odour of a sweet savour unto the Lord. May all the hostile might of demons flee before this incense as dust before the wind, and as smoke⁸ before fire. And grant, O most loving Father, that this incense of a good savour may continually abide for the work of Thy church, for the cause of religion; that by its mystic meaning the fragrant odour may show forth the sweetness of spiritual grace and power. Therefore, we beseech Thee, O Almighty (God), vouchsafe by the right hand of Thy infinite Majesty to bless this creature, compounded⁹ by a mixture of divers things, that by the power of Thy Holy Name, wheresoever the smoke of its perfumes shall breathe forth, it may be able marvellously to turn away all the deceptive assaults of impure spirits, and banishing all diseases, to restore health, and to be redolent, in Thy presence, of perpetual sweetness: [Through Christ our Lord. R̃. Amen.]

After these things one taper shall be kindled from the new fire, all the other lights in the church being extinguished, and the procession shall return to the choir. In returning, two [clerks] of

¹ Sarum adds the collect *Celesti nos lumine* (Postc. Oct. Epiph).

² *Thymiamatis sive incensi*: frankincense or incense.

³ "Of the same our Lord." Sarum.

⁴ "Taste." Sarum.

⁵ "Most righteous." Sarum.

⁶ "Bless." Sarum.

⁷ For *specta* read *species*.

⁸ Some copies have *cera*, wax.

⁹ For *adversarium . . . infectam*, read *diversarium . . . confectam*.

the second form,¹ in surplices, shall sing the hymn.²

¹ The different grades of the choir of clergy occupied different benches, called *formae*, ranged parallel to the wall on either side of the chancel, and different parts of the service belonged to singers occupying different forms. Rubrics of this kind refer, of course, to the arrangements of a cathedral.

² This hymn, from the difficulty of accurately following all its drift, presented a series of pitfalls for unwary scribes. Most of the ancient copies consulted contain obvious misreadings. Our text becomes more intelligible by the following emendations, taken from these copies.

Refrain, l. 1, for boni	read bone.
l. 3, ,, horridam	,, horridum.
v. 1, l. 1, ,, Quatenus	,, quamvis.
l. 2, ,, luminari	,, lunari.
v. 2, l. 1, ,, spiritus	,, spem.
v. 3, l. 1, ,, patri	,, pater.
l. 2, ,, silice	,, scilicet.
l. 4, ,, victo	,, victa.
l. 4, ,, populo	,, peplo.
v. 4, l. 3, ,, concinant	,, continuat.
l. 3, ,, numini	,, numine.

The scribe has also written (v. 1), *innumero* and *incussu* as two words respectively.

The errors in other copies are similar, e.g., (refrain 1, l. 1), *ceteris for certis*; (v. 2, l. 1), *spem minis for spem sibi luminis*; (v. 4, l. 3), *contineant for continuat*; and one black letter printed Manual (v. 4, l. 4), has the absurd reading *purpureis for perpetuis*—"binding together the ages unto the purple ages."

In the York Manual the second and third verses given in our text are replaced by two others, the latter of which dwells on the glory of Christ. The absence of this verse from our text deprives the *per quem* at the beginning of the last verse, of the antecedent noun. The truth is, that only a selection of verses appears in any Manual, and this serves to increase the obscurity of a somewhat uncertain text. The metre is that of Horace's first ode: *Maecenas atavis edite regibus. Asclepiadeus choriambicus tetrameter acatalectus*:—

-- | - u u - | - u u - | u u

Otherwise scanned thus:—

-- | - u u | - | - u u | - u u |

Gracious Guide of our souls, Source of the
radiant light,
Who, by moments decreed, Sunderest day and
night;
Now that sunset is past, Darkness and gloom
prevail:
O Christ, give to Thine own Light that will
never fail.

The choir shall repeat the same after every verse.
Clerks:—

1.

Though by numberless stars, And by the moon's
bright flame,
Thou hast garnished the sky, Calling each lamp
by name;
Yet Thou showest to man, How by the stroke
of flint,
Light from stone may be born, Sparkling with
ruddy tint.

Choir:— Gracious Guide, &c.

2.

Lest mankind should forget What is their hope
unpriced,
What their treasure of light Found in the Name
of Christ;
That strong Rock, Who for us Hides in His
heart of fire
Flames that kindle in ours Faith, Love and
warm Desire.

3.

Thus, great Father, Thy courts Shine with Thy
gifts of love,
Even with flickering flames, Rays from Thy
face above:
Light, still warring with gloom, forwards the
distant day;
Night, with garment in shreds, vanquish'd
escapes away.

4.

Through Whom glory and praise, Wisdom and
majesty,
Honour, goodness and love Shine evermore
from Thee:
While Thy Kingdom abides, Under the One in
Three,
Binding age unto age, All through eternity.

Choir:— Gracious Guide, &c.

*Then shall follow the BLESSING OF THE TAPER, And, all the other lights having been extinguished, a single taper shall burn continuously on a wand.*¹

Now let the angel host of heaven rejoice, let the divine Mysteries rejoice; and for the victory of so great a King, let the trumpet of salvation sound. Let the earth, enlightened with rays so bright, exult with joy, and, illumined with the glory of the Eternal King, perceive that the darkness of the whole world is passed away. And let the Church, our Mother, be glad, adorned with beams of light so great; and let this court resound with the loud voices of the people. Wherefore, dearly-beloved brethren, as ye are present at the wondrous glory of this holy light, I beseech you to invoke with me the mercy of Almighty God: that He, Who hath deigned to enroll me, not for my own merits, in the number of the Levites; pouring out upon me the grace of His light may enable me to set forth this taper's renown: Through His Son Jesus Christ our Lord, Who with Him liveth and reigneth in the unity of the Holy Ghost, God,

Through all ages of ages. [Ry.] Amen.

The Lord be with you,

And with thy spirit.

Lift up your hearts,

We have lifted them up to the Lord.

Let us give thanks to our Lord God.

It is meet and right.

For verily it is meet and right to proclaim, with the whole affection of the heart and mind, and by the ministry of the voice, the invisible

¹This wand was called the "spear," *hasta*, or the "reed" *arundo*. The small taper on the reed must not be confounded with the huge wax candle called the Passover Taper, which was set in a *candelabrum* and was lighted further on. From other Manuals we learn that the sublime invitation which follows was chanted solemnly to a very ancient tune by the Deacon, who first asked and received the blessing of the officiating priest; and that the custom of making the invitation was instituted by Pope Zosimus. (Cf. Alcuin, *De Officiis Divinis*, cap. De Sabbato Sancto; also, Amalarius, *De Off. eccl.* cap. 18.)

God, the Father Almighty, and His Only-Begotten Son, Jesus Christ our Lord, with the² Holy Ghost, Who for us paid to the Eternal Father the debt of Adam, and destroyed in His Holy Blood the bond of our agelong guilt. For this is the Passover Festival, wherein the³ True Lamb is slain, and the door-posts are consecrated with His blood. This is the night in which Thou madest our ancient⁴ fathers, the children of Israel, when Thou hadst led them out of Egypt, to pass dry-shod through the Red Sea. This, therefore, is the night which dispelled the darkness of sin by the light of the Pillar of Fire. This is the night, which, as to-day, restores to grace, and unites to holiness them that through all the world believe in Christ, separating them from the corruptions of the world and the darkness of sin. This is the night in which Christ, having burst the bonds of death, came up victorious from the grave: for it had profited us nothing to be born, unless we had been redeemed. O the wonderful condescension of Thy mercy concerning us! O inestimable kindness of love: to redeem the slave Thou gavest up the Son! O truly needful sin of Adam⁵ which was blotted out by the Death of Christ! O happy guilt, which was permitted to have such and so great a Redeemer! O blessed night, which alone had the privilege of knowing the time and the hour in which Christ arose from the grave! This is the night of which it is written, And the night shall shine as the day; and, The night shall be my light in my delights. The hallowing of this night, therefore, puts to flight wickedness, washes away sin, and re-

²"Thy," (*tuo*), is inserted here in our text. It is not in other copies.

³The usual reading is *that* (ille) True Lamb.

⁴*Primos*. The Roman reads *primum*.

⁵There is usually added here "and our own" (*et nostrum*). If it had not been for human sin one of the principal and most peculiar features in the divine character—Redeeming, Self-sacrificing, Forgiving Grace—would have remained unknown to the universe.

stores innocence to the fallen, and joy to the sorrowful: banishes hatred, procures concord, and bows down dominions. In the grace of this night, therefore accept, O Holy Father,

*Here incense shall be put into the taper in the form of a cross!*¹

the evening sacrifice of this incense, which, by the hands of her ministers the holy church offers unto Thee in this solemn oblation of the wax-taper formed by the labours of bees. But now we have heard the proclamation of this pillar, which unto the honour of God the glittering fire hath kindled. Which (fire) though divided into parts

*Here the Paschal Taper shall be kindled and all the other lights in the church shall be extinguished:*²

feels not the loss of the borrowed light. For it is fed by the melting wax which the queen-bee produced for the substance of this precious taper.—O truly blessed night which spoiled the Egyptians and enriched the Hebrews! The night on which heavenly things are joined with earthly, and divine things with human.³ We pray Thee, O Lord, that this taper consecrated unto the honour of Thy Name, ————⁴ may abide unailing, to dispel the darkness of this night, and being accepted as an odour of sweet savour, may be mingled with the lights above. May the Morning Star find it flaming: That Morning Star, I mean, which knows no setting:

¹ Sarum adds or into the candelabrum; likewise into the little taper brought to him by a *Portitor*.

Roman: The Deacon fixes five grains of incense into the wax of the candle in this order:

1
4 2 5
3

² *Extinguantur*. It has always been the custom at this point to light all the other candles in the church, and the word in the text is probably a slip of the pen for *accendantur*, shall be lighted.

³ This clause is in the *Roman* but not in the *Sarum*.

⁴ The line drawn here in the text and reproduced in the translation has no apparent meaning. It is absent, of course from other Manuals.

That, which, returning from the world below, shone serene on the human race. We beseech Thee, therefore, O Lord, that Thou wouldest be pleased, amid these Easter joys, to grant us a quiet season, and to preserve us Thy servants, all the clergy and the most devout people, together with our most blessed Pope, and our Bishop:⁵ Who ever livest, and reigneth, rulest and art glorified: Who only art God, Who only art Most High,⁶ Jesus Christ, with the Holy Ghost, in the glory of God the Father. [Ry.] Amen.⁷

*After these things there shall be read The Lessons, without title.*⁸

First Lesson. In the beginning God created. [Gen. 1 and 2. 1, 2.]

This Lesson is not followed by a tract but by a collect.

O God, Who didst wonderfully [create man, and still more wonderfully redeem him: grant unto us, we beseech Thee, with strength of mind to stand firm against the enticements of sin, that we may attain unto joys eternal: Through Thy Son, &c.]

Lesson. In those days: it came to pass. [Exod. 14, 24-31 and 15, 1.]

Tract. Let us sing. [Exod. 15, 1-3.]

Collect.

O God, whose ancient [miracles we perceive casting their radiance on our age: when what

⁵ Our father Pope, N., our King, N., and also our Bishop N. (*Sarum*), The *Roman*, which omits "our King" has in an additional section of the prayer, several petitions for the Emperor.

⁶ For *altissime* read *altissimus*.

⁷ The Paschal Taper is ordered in the rubrics of most Manuals to be lighted at the principal services until Ascension Day. During all Eastertide it stands in its candelabrum near the altar, even when not lighted: but on the day after the Ascension, both taper and candlestick are removed before Mass. The idea is to symbolize the Risen Christ as the Light of the world.

⁸ *i.e.*, the names of the books from which they are taken are not announced.—This kind of service consisting mainly of lessons alternated with psalms or canticles, is believed by some to be a remainder of the non-enchastic, non-monastic lay worship of primitive times.

Thou didst bestow on one people by delivering them from Egyptian persecution, Thou dost work for the salvation of the Gentiles by the water of regeneration, grant that the fulness of the whole world may become children of Abraham and attain unto the dignity of Israel: Through Thy Son, &c.]

Lesson. In those days: [Seven women] shall lay hold.¹ [Isa. 55, 1-6.]

Tract. A vineyard hath been made for my Beloved [Isa. 5, 1, 2. . . winepress therein and v. 7. . . house of Israel.]

Collect.

O God, Who [in the pages of both Testaments] dost instruct us to celebrate [the Passover Mystery; grant unto us to understand Thy mercy, that through our participation of present gifts we may have a strong expectation of the blessings to come: Through, &c.]

Lesson. In those days: Moses wrote [Deut. 31, 22-30.]

Tract. Give ear, O heaven [Deut. 32, 1-4.]

Collect.

O God Who [dost ever increase] Thy Church [by the calling in of the Gentiles: mercifully grant that they whom Thou wastest in the water of baptism may be preserved under Thy continual protection. Through, &c.]²

Here there shall follow, not a Lesson but a Tract:

¹ For *apprehendit* read *apprehendent*

² This service of Lessons, &c., is identical with that appointed in the Sarum, and some other Uses. The Roman Missal provides twelve lessons and twelve prayers with the three Tracts given above.

In Muratori's *Liturgia Romana Vetus*, in the section entitled the Gelasian Sacramentary, the number of Lessons and Prayers provided for the same occasion is 10 each, vol. i., pp. 566-568; in his Gregorian Sacramentary at p. 61, 62, of vol. ii., there are four lessons and four prayers as in the Sarum, but in the same Sacramentary at p. 147-152, vol. ii., there are twelve lessons and twelve prayers provided, also for Holy Saturday, as in the modern Roman. It is probable that twelve was the ideal and that the curtailment to four was a concession to local infirmities. (Mur. Lit. Rom. Vetus. Venetiis, 1748.)

As the hart [panteth after the water brooks, &c. Ps. 42, 1-3.]³

These two prayers shall follow under one

Let us pray.

Grant, we beseech Thee, Almighty God, that we who celebrate the Passover Festival, being inflamed with heavenly desires may thirst for the Fountain of Life, Jesus Christ our Lord: [Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ever world without end. R. Amen.]

Almighty and Everlasting God, favourably regard the devotion of Thy people now being born again, and graciously vouchsafe that, through the mystery⁴ of baptism, the thirst of their faith⁵ itself may sanctify them body and soul: Through [Thy Son Jesus Christ our] Lord, [Who liveth, &c. . . without end. R. Amen.]⁶

Kyrie leison.

Christe eleison.

[Kyrie eleison.]

O Christ, hear us.

[O Christ, graciously hear us.]

O God the Father, of heaven, have mercy upon us.

O God the Son, Redeemer of the world, have mercy upon us.

O God the Holy Ghost, have mercy upon us.

O Holy Trinity One God, have mercy upon us.

³ This tract is the beginning of the first part of the baptismal service. The catechumens after their long continued instruction and probation were supposed to be now thirsting for the water of baptism.

⁴ Or, sacrament.

⁵ For *fide* read *fidei*.

⁶ The remaining forms strictly belong to the Processional. The first is called the Sevenfold Litany and it was chanted in the middle of the choir by seven boys in surplices (Sarum). In the Roman Missal the Blessing of the Water comes first and then the seven-fold Litany follows in a much fuller form than here. The York Use is in this matter identical with the Sarum.

Holy Mary, pray [for us.]
 Holy Mother of God, " "
 Holy Virgin of virgins, " "
 S. Michael, " "
 S. Gabriel, " "
 S. Raphael, " "
 All ye holy angels and archangels, " "
 S. John the Baptist, " "
 All ye holy patriarchs and prophets, " "
 S. Peter, " "
 S. Paul, " "
 S. Andrew, " "
 S. James, " "
 S. John, " "
 S. Philip, " "
 S. Bartholomew, " "
 S. Matthew, " "
 All ye holy apostles and evangelists, " "
 S. Stephen, " "
 S. Linus, " "
 S. Cletus, " "
 S. Clement, " "
 S. Lawrence, " "
 S. Vincent, " "
 S. Denys with thy companions, " "
 All ye holy martyrs, " "
 S. Sylvester, " "
 S. Hilary, " "
 S. Remys, " "
 S. Audoen, " "
 S. Gregory, " "
 S. Martin, " "
 S. Edmund, " "
 S. Augustine, " "
 All ye holy confessors, " "
 S. Mary Magdalene, " "
 S. Felicitas, " "
 S. Perpetua, " "
 S. Agatha, " "
 S. Agnes, " "
 S. Cecilia, " "
 S. Scholastic, " "
 All ye holy virgins, " "

*be begun, with which they go in procession to bless
 [the founts.]*¹

Kyrie eleison.
 Christe eleison.
 [Kyrie eleison.]
 O Christ, hear us.
 [O Christ, graciously hear us.]

Holy Mary, pray [for us.]
 S. Michael, " "
 S. Gabriel, " "
 All ye holy angels and archangels, " "
 S. John Baptist, " "
 All ye holy patriarchs and prophets, " "
 S. Peter, " "
 S. Paul, " "
 S. Andrew, " "
 S. Thomas, " "
 S. Simon, " "
 S. Thaddeus, " "
 All ye holy apostles and evangelists,², " "

¹This is called the Five-Fold Litany or the Litany of the Deacons. It was sung by five deacons. The whole company remained seated from the first Kyrie to the words—"graciously hear us." When the deacons began "Holy Mary" all arose and set out in procession. "In these two Litanies, *O God the Father of Heaven*, and the three following clauses are omitted, because Christ lay in the grave until the third day: so says Pope Gelasius" (Sarum). These four clauses, though present at the beginning of the first Litany in the Rathen Manual are absent from both Litanies in the Sarum.

²After this unfinished litany there is a blank space in the MS., of half a page, probably intended to hold in two columns the remaining part of this litany. There is room for not more than 24 names. Perhaps these names were to be selected in some degree according to local connections.

After the Procession reached the font, the prayer, Almighty and Everlasting God, be present, &c., (Baptismal Office) and the Sursum Corda were followed by the long Preface for the Benediction of the Water which, having occurred earlier in the MS., did not need to be repeated. Part of it will be found on pp. 9, 10.

In returning from the Font, a litany was sung by three Priests. In the York Processional, the form given is a version of the Greater Litany but fuller than the Litanies of the Boys and of the Deacons. In the Sarum as in the

Which being finished, the following litany shall

Ruler of the holy angels,
Send thy help to all the world.¹

1

First, do thou pray for us, Mother
Of the Son of God Most High;
Then, ye servants of the Father,
Angel orders of the sky.

2

Cry to Christ, the King of heaven,
All ye apostolic band;
May the blood of mighty martyrs,
Plead for us at God's right hand.

3

Ye confessors, next implore Him
Virgins, one with them in grace,
That the gift of His forgiveness
For repentance may give space.

4

All ye holy and ye righteous,
On our knees we humbly fall,
That our sins may all be cleansed
As upon His Name ye call.

5

Hear us, Christ, Thou blessed Shepherd,
Grant thy waiting people grace,
Who didst form creative matter,
And the parents of our race.²

Rathen Manual, a metrical hymn, a litany in substance only, is provided. Cassander says this Easter Eve hymn used to be called the Noric Litany, from the place of its origin and first use.

¹ After this verse had been sung by the three priests, it was repeated by the choir, and sung by them as a refrain to each succeeding verse (Sarum.)

² Solemn Mass now began with the Kyrie (there was no Introit on this night), and the *Gloria in Excelsis*. As the Choir sang, "And on earth peace" all the Church bells began ringing. A shortened form of Vespers was recited in combination with the end of Mass, and the singing of Alleluia, after having been "closed" during Lent and Fore-lent was now resumed with great bursts of joy. This service belonged not to the Manual but to the Missal and the Breviary.

THE GENERAL EXCOMMUNICATION

To be declared administratively at the Four Tenses of the year.

This form of the General Cursing is written in a different script on two leaves left blank at the end of the MS. Translation is unnecessary. The same Form is contained in the Arbuthnot Missal, both in Latin and in the vernacular. Another Latin copy may be seen in the *Registrum Aberdonense*. The differences between these and our version lie in unimportant details. When we turn to the corresponding documents in English Manuals of the same period, we find the scope and purpose identical, and the general aspect precisely similar, but the actual wording widely different. A few extracts from a typical early printed English black letter MS. will illustrate both the likenesses and the differences.

"God men et wymmen it is ordeyned bi te counseil of al holy chirche. Frist of oure holy fader te pope of rome et his cardinalis and al his counseil. sithen of alle erchebisshopes bisshopes et al te clergie tat evericher man of holichirche that hat soule for to kepe shulde shewe among hem foure sites bi zere te articles tat ben writen in the general sentence. that his for to seyn the pointes tat longen to the grete curs. tat on is the first sonday of advent that other is the first sonday of lenten. and the nexte sonday after witsonday. and the firste sonday after tehe assumption of oure ladi of thwo maner of cursynge holicirche telleth." etc., . . . "Clerks sein tat a child bi fore it be cristned it hath a wildked spirid dwellinge in the soule . . . Te whicde wikkede spirid is conured et cast out torouh praier of the priest bi fore the chirche dore whanne it shal be cristned." . . . "So tat first and formest we denounce acursed alle to tal holichirche fasly depriuen of any righ or profit either bi lawe writen, or elles bi good custum whicher that hater ben holden et used of old tyme . . . alle to that stelether hollchirche goodes in what place so they ben don for to kepe. Or elles

that stelle unhalwed tinges outh holi of place or tynges tat ben halwed out of place unhalwed. . . . Also alle to ben acursed bi al holichirche tat brecke or destorble the unite et the pes. first of oure lord the kyng, and lithen of his keme. by power. or bi counseil. bi word or bi werk." . . . and so on through 20 quarto pages of closely printed black letter. The following is the conclusion: "et tat tei have no part of te passion of our lord iesucrist ne of no sacrament tat ben in holichirche. ne no part of te prayere among cristene folk. bote tat tei ben acursed of God holichirce. fro te sole of te food unto te crowne of te eued: slepyng et walkyng. sittyng et standyng. et in al here wordes et werkes. et bote zif thei have grace of god. so to amende hem here bi here liue. for to dwelle in the peynes of helle for eue withouten ende. fiat fiat. Amen."

The Excommunication in the York Manual begins thus:

"At the begynnyne God and holy Chirch curses all those that the fraunches of holy Chirch brekes or distourbs; and all that is ageynst the peas or right or the state of holy Chirche," and so on, naming many classes of criminals and other evil doers: *e.g.* "Also all those that are ageynst the Kynges right. Also, all robbers and reuers or men slears, but if it be hym selfe defendante. Also all those that are ageynst the Kynges great charter the whiche is confermed by the courte of Rome. Also all those that mede takes to breke peas, whereas love sholde be. Also all witches, and all that on them byleues. Also all that Sarasynes counsaile or helpe agaynst Cristen men. Also all they that their children wrongfully

faders or wytes on any man maliciously. Also all they that wylfully lese theyr children, or leuys them in felde, or in town, or in chirche dore, or in gate-schadels, or in any other place, and leuys them socourless, when the children are of unpower. Also all false money makers and their consentours. Also all they that good money clips for theyr advantage. Also they that falces the pope's bulls or counterfaytes the the Kynge's seale, etc., etc." . . . "These be the poyntes of the grete cursinge that our holy faders, popes and archebisshops hath ordeyned, for to be published at the leste iii in the yere, in every parysshe chirche; that is to saye, the first Sondag of Lente or the seconde; and also some Sondag after Mawdlen tide," (*i.e.*, Festival of S. Mary Magdalene, 22 July) "or ellis before, as it may best fall; and also some Sondag in the Advente before Cristmas, and thus holy Chirche useth throughout all the places in Cristendome." After this General Sentence had been read, the actual excommunication followed in a Latin formula: "By authority of God the Father Almighty and of the Son and of the Holy Ghost and of the holy apostles and of the holy canons and of our ministry, we anathematize and sequester from the doors (*liminibus*) of our holy Mother the Church of God, those who have done these evils, or consented to them, or wasted the lands of S. Peter; that they may have no part with God nor with his saints. And unless they make restoration and come to satisfaction, may their lamp be thus extinguished ever world without end. Fiat fiat.

A Manual usually contains a short office for the Absolution of those who had incurred the Great Curse.

THE END

MARGINAL AND OTHER NOTES BY VARIOUS HANDS.

On the left hand margin beside the end of the rubric that precedes the words "I. N. tak the N." (p. 2, col. 1, l. 29 of transcript) are the words in cursive script,

quha gyffes me.

They are so much faded as to be almost invisible. The York Manual at the same point directs the priest to say, "Who gyues me this wyfe?"

On the margin beneath the prayer for a blessing on the bread and drink taken in honour of the marriage—in Scotland, at that period, probably shortbread and French claret—(p. 5, col. 1, l. 31 of transcript) are the words in black letter

PER ME DE

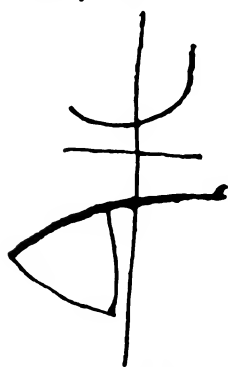
The third word does not appear to have been finished. Almost on a line with this but with a short space between are two words in cursive writing, which have not yet been determined.

On the margin below the prayer, Deus Abraham, (p. 7, col. 2, l. 11 from bottom), are three words, something like

Per me Demum (?)

They are carelessly written and sprawled wide so as to occupy nearly a whole line. In this kind of script the letters *m*, *n*, *u*, and (of course undotted) *i*, when standing in juxtaposition are simply a series of legs, which it is very difficult to distribute into the correct letters, especially in proper names not otherwise known.

On the margin below the first five lines of the prayer Domine sancte pater (p. 17, col. 1, l. 24 of transcript) there is a curious mark or contraction. The word *benedic* (l. 22), has not in our text as it has in other manuals a cross inserted (*bene + dic*); but from beneath it a thin line has been drawn through the words of the two lines below and across the margin to almost the foot of the page. Halfway down this line are the following: a segment of a circle with the concave side turned up towards the text, and divided in two by the said straight line, then a sloped line across the same straight line, and lastly an enlarged *b*, written sideways thus:



This "pointer" was invisible till brought out by the accidental application of a chemical.

On the margin below "Letare tu senior" (p. 17, col. 2, l. 3, of the transcript) an early hand, having turned the book upside down has written in slightly modified black letter,

RYCHT HONORABLE

SIR EFIN MEREN.

Under the lesson from Exodus in the Palm Sunday service (p. 9 of the transcript) a totally different hand has written on the margin the following three lines of elegiac verse.

En ego non paucis quondam munitus amicis

Dum flauit velis aura secunda meis

At fera nimbo tumuerunt aequora vento

These lines are from Ovid, Epist. ii. 3.

On the left hand margin of the Good Friday Hymn, "Sing my tongue," *Pange lingua* (pp. 22

and 23 of the transcript) opposite the beginning of the fourth verse, *Quando venit ergo*, a later hand has written *sacri*, a word which the original scribe accidentally omitted but which is necessary to complete the number of feet.

On the margin below "Flecte ramos arbor alta" of the same hymn, but in no obvious connexion with its wording, an earlier hand than the last mentioned has written

Venerabilis.

On the lower margin of part of the same service, below what corresponds to p. 23, col. 1, l. 1, from bottom of transcript, a quondam owner of the book, having turned the page upside down, has written,

Liber domini valteri stewin

liber domini valteri stewin m. p.

Before writing the second line (which may have been written first), the writer after trying his pen with a letter like an *a*, in essaying to begin the word *liber*, wrote *b* twice by mistake for *l*. *Dominus* or *Sir* was a title given to priests before the Reformation. *Stewin* is probably equivalent to the modern Steven. *m. p.* = *manu propria*.

Below *liber* in the second line there is in more faded writing the word

Walter . . .

A much more recent hand beginning upon the end of the last mentioned has written

liber Domini Walteri

On the last leaf none of the text of the Manual was written. The outer page of this leaf was at one time covered with writing by a comparatively modern hand. This writing not only has greatly faded but whether by the hands of persons using the book or otherwise it has been so abraded, that though brought out by the application of a powerful chemical, it was found to be illegible.

On the inner page of the same leaf are the following lines, in a cursive script,

quha in weilth taiket no hed

he sall haue falt in tyme of neid

Si mea penna valeret melior mea litera fieret.

finis.

Alexander Cryt, manu propria.

To the right of the writer's name some modern hand has written

Alex. Cryt,

manu propria.

The words *quha in heilth* and the name *Alexander Cryt* and various other words, sentences, etc., were carelessly written here and there over the page by an early hand as if by one trying a pen or scribbling without thought. All these have greatly faded and are not decipherable.

ERRATA TYPOGRAPHICA.

P. 15, col. 1, l. 24, for *viue* read *viuet*.

P. 15, col. 2, l. 10, for *indicium* read *iudicium*.

P. 15, col. 2, l. 6, from bottom, for *sanctissime* read *sanctissimi*.

P. 18, col. 2, second line from bottom, and p. 21, col. 1, l. 1, for *hec* read *hec*.

P. 20, col. 1, second line of the prayer "Deus cuius filius," for *terros* read *terras*.

P. 22, col. 2, l. 6, for *[is]* read *[a]*.

P. 22, col. 2, l. 12, for *amaro* read *amara*.

P. 23, col. 2, l. 4, for *versus* quos, read *vesperas* quas.


P. 44, col. 2, l. 24, for *Ood*, read *God*.

P. 61, col. 1, l. 6, from bottom for *nov* read *novi*.

264.02
qC28r

May 11 1955

Digitized by Google

UNIVERSITY OF MINNESOTA
wils
Quarto 264.02 C28r
Catholic Church. Liturgy and ritual.
The Rathen manual: edited with translati

3 1951 002 047 190 7

Minnesota Library Access Center

9 ZA H02 D03 S12 1A N